The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. — "The Church of the Living God, the Pillar and Ground of the Truth." — VOLUME XIX. NO. 15.—WHOLE NUMBER 951

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Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
In All Saints' Church . . . . 6 1-2 "
In St. Luke's Church . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In St. Clement's Church . . . . . 8 "
In Calvary Church . . . . 8 " and 6 P. M.
In Church of The Annunciation . . 6 " and 6 "
In Church of The Holy Communion . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In Emmanuel Church . . . . 8 A. M., and 6 P.M. on Fridays and Holy Days.
In Church of The Holy Apostles . . 9 "
In Grace Church Brooklyn Heights,. 8 " and 6 "

Calendar for June.

10. First Sunday after Trinity.
11. St. Barnabas the Apostle.
17. Second Sunday after Trinity.
24. Third Sunday after Trinity.—The Nativity of St. John the Baptist.
29. St. Peter the Apostle.

July.

1. Fourth Sunday after Trinity.
8. Fifth Sunday after Trinity.
15. Sixth Sunday after Trinity.
22. Seventh Sunday after Trinity.
25. St. James the Apostle.
29. Eighth Sunday after Trinity.

Poetry.

For the Churchman.

St. Barnabas.

The heathen throng to Lystra's gate
With oxen garland-crown'd,
Jove's priest is there with glitt'ring knife,
His head with fillets bound.
Why come they to that portal old,
With oxen thus attir'd?
And why is that majestic man
With sudden frenzy fir'd?

It was not all, in heathen lands,
Deception cold that bade
The perfum'd incense rise, and bared
The sacrificial blade.
But faith amid her darkness grop'd
For mighty truths unknown,
And by the altar feebly breath'd
Her penitential moan.

Better than sceptic's dreary creed
Of midnight unbelief,
E'en superstition's weakness gave
To weary hearts relief,
And traced the form, in shadow dim,
Of Christ's atoning love,
Nor sever'd all the bonds that bind
This life to one above.

"Say what is this we see and hear,
The outstretch'd arm, the voice,
The leaping cripple and the crowds
That wonder and rejoice?
Have not the Gods we dream'd of, now
From mountain summits bow'd,
In mortal form, to lower earth,
Disrobed of mist and cloud?"

"Yes, men of Lystra, yes, the God
Who fashion'd earth and sky,
Hath bent Him from His lofty throne
To this low world—to die!
And blood hath pour'd in sacrifice,
Blood costly, blood Divine—
Take off these fillets from thy brow—
Jove's image from its shrine.

We are but mortals,—not to us
Bow low the suppliant knee—
Nor Maia's winged son am I,—
Nor Jove thine idol he!
We are but mortals—yet the way
To life immortal know,
And from these vanities would turn
Your hearts and all below!"

Oh bless'd Apostles! such the words
That swept the lands like fire—
And round the cross of Jesus rais'd
The idol's funeral pyre.
Still in the air their echoes float,
Still circle earth around,
Apostles' lips repeat them still,
And infants catch the sound.

Waddington. I. H. H.

Selected Matter.

Some Historical Notices

CONNECTED WITH THE ORIGIN OF GENEVA COLLEGE.

(Concluded.)

There can be no question then as to the views of those who moved and effected the establishment of this college. They expressed them to the Regents when they asked for a charter,—they expressed them to the world. If any thing is clear about it, it is that their intention was not to add one to the already numerous Presbyterian colleges of the country—nor to establish a college of no particular religious character, but one under the control of the Church, as much under its control, as other colleges are under the control of the denominations which manage them—and more than that they needed not desire. They felt it as Bishop Hobart expressed it in a passage above given, to be an "alarming fact," and only saved from being "a disgraceful one to our Church," by her peculiar circumstances before that time, that while others had done so much in establishing and endowing colleges, she had done almost nothing, and it was their purpose with this College, to make a beginning.

There was at that time, and owing to similar causes, a very general movement in the Church in regard to education. Bishop Griswold expressed his feelings, in speaking of the church at Cambridge, (Jour. G. C. 1823, p. 20.) A memorial was before the Legislature of Connecticut for the incorporation of Washington, now Trinity College, (Jour. G. C., p. 25.) A Theological Seminary had just been established in Virginia, (Jour. G. C., p. 36;) and the Bishop of South Carolina had expressed his views with great emphasis to the Convention of his Diocese, "No Christian community," says he, "in Christendom, except that of the Protestant Episcopalians in the United States, does not, *as a community*, make provision, or where provision cannot systematically be made, anxiously watch, against what is considered the *perverting influence of academical education.* It is the mode in which, *above all others*, a real solicitude to transmit to their children the religion, which men cherish, is most unequivocally expressed, *to commit their education to no circumstances, that shall have a tendency to counteract its claim upon their respect and adherence*," (Jour. G. C., 1823, p. 43–45.) Bishop Bowen had before this written to Bishop Hobart "expressing his deep sense of the importance of our having a College, and wishing success to the plan in relation to Geneva." (MS. letter of Bishop Hobart to Dr. McDonald.)

The provisional charter of the College was granted by the Regents, April 10, 1822. In that instrument, they approved "the plan on which it was intended to found and provide for the College," required that a certain amount of funds should be secured; allowed three years for the purpose, and declared that the Academy should therefore be incorporated as a College."

Among the sources relied upon for funds, there was an expectation from the beginning, of about $20,000 from New York, through the influence of Bishop Hobart. More than that was received.

After the General Theological Seminary was brought back to New-York, as above stated, the next General Convention in 1823, recommended to the Trustees "to reduce the expenses of the Seminary by abolishing the Branch School at Geneva."—(Jour. G. C., 1823, p. 53.) This could not properly be done without some equivalent; and to enable the Trustees of the General Theological Seminary to effect it, the Trustees of the Protestant Episcopal Society, for promoting Religion and Learning in the State of New-York, in February, 1824, agreed to advance to the Trustees of the Seminary $8,000, or to secure the annual interest of that sum. The Trustees of the Seminary received from the parties concerned at Geneva, a formal renunciation of all claims on the Seminary, secured the annual interest of $8,000 at 6 per cent. towards the endowment of the proposed College, and in return to the Prot. Epis. Society, gave to its Trustees four scholarships in the Seminary—(Proceedings of the Trustees of Gen. Theol. Sem. July, 1824, p. 7–9.

The Trustees of the Prot. Epis. Society, at the same time, (Feb. 1824,) made a *permanent grant* of the $750 per annum, which had been annually allowed to the Branch School, *towards the endowment* of what they call "the Episcopal College at Geneva." This sum is the interest of $12,500, at 6 per cent. which, added to $8,000 above, makes $20,500.

Another contribution from New York was received from a legacy of Mrs. Sarah Startin, through Bishop Hobart, at whose disposal it had been placed by her will. It amounted to $5,260.

The plan of the College thus devised, and thus carried on, was brought to its successful completion by the granting of a full charter Feb 8, 1825.

To give further proof, that it was an "Episcopal College" which all these means and measures were building up, let us refer to acts since the incorporation of the College—acts which were mutual between the Trustees and the body from which they received funds—and which therefore express authoritatively the views of both. In 1836, the Trustees asked for further aid from the Protestant Episcopal Society. At a meeting of the Trustees of this Society in July, 1836, further aid was granted accompanied by this, among other resolutions "*Resolved*, that looking to the high importance of providing more effectually for the education of necessitous young men desirous to enter on the Holy Ministry of the Protestant Episcopal Church, and the facilities which, in the promotion of such a design, may be expected from the co-operation of a well regulated college, judiciously located in the interior of the State, and under the control and influence of persons favorably disposed towards this pious work, this Board recognizes in Geneva College a useful auxiliary in promoting the most prominent object of this Society: nevertheless they would deem it incompatible with a faithful and discreet execution of the trust, under which they act, to place the funds committed to their charge, at the uncontrolled disposal of any general institution of learning, without a distinct expression of the purpose of the grant, and some definite provision, by which to secure its accomplishment."

"It is declared therefore, that the intent of the grant, about to be made to Geneva College is to advance and secure the fundamental object, for which this Society was established and endowed, viz: the promotion of Religion and Learning in the State of New York, in connexion with the interests of the Protestant Episcopal Church; and that the Trustees of this Society rely on the honor and good faith of the Trustees of Geneva College and their successors, that in all future time this intent will be scrupulously observed."

The Trustees of the College accepted the aid bestowed by these resolutions, under the conditions and with the understanding, upon which it was voted.

The College has a charter, like that of the other Colleges of the State of New York. It is open like them to young men of all religious persuasions. It is thus a "general institution." It was devised and established however, by members of the Protestant Episcopal Church, just as other colleges have been established by the denominations which have the control of them; it received the mass of its funds from Church sources, a part of them with a definite understanding on this point—and its charter was placed by the Regents, with a full understanding of the matter, in the hands of Churchmen.

These things being so, it is not a little remarkable that it should have been assailed as if it had unwarrantably departed from its original purpose, because it avows itself to be under the direction of members of the Protestant Episcopal Church, and uses the Liturgy in its chapel. It is very true, that it was not the design of its founders to make it exclusive—nor has it been made so in any degree in practice. All who have come with proper character and qualifications, have been received, and treated with equal consideration, and with scrupulous delicacy in regard to all their rights. But it was their design, clearly made known from the beginning, that the College should be under the direction of members of the Protestant Episcopal Church and that, as every college must and will have a religious character of some kind, unless conducted upon the infidel principle of cultivating the mere intellect and leaving the religious principles and habits of the pupils to take care of themselves, this should in its religious aspect be conformed to the standards and offices of the same branch of the Church.

It will not of course be said, that members of the Protestant Episcopal Church are under any disability to hold the charter of a College, or incompetent to manage its concerns. It will not be said, though it may by some be thought, that a college under the direction of Churchmen must be "sectarian," while others are "catholic;" nor said in so many words, that the use of a Liturgy in the chapel service is not as allowable, as extemporaneous devotions. Nor will it be thought by the reflecting, that a college is less entitled to confidence, in these times of religious distractions and collisions, because its devotions are embodied in familiar forms, which may be "read and known of all men," and the rule of its faith is neither new nor admits of novelties.

The College is not, nor was it designed to be a Theological Seminary. It is in fact the successor of such an institution, and derived a part of its funds from the cessation of that "Branch of the Gen. Theological Seminary," of which it has taken the place. It is a College strictly and properly. It aims to prepare young men, by the discipline of a thorough education, in the proper studies of an undergraduate course, to enter with the highest advantage upon professional study, or upon the duties of life; and in the laborious diligence, with which it has pursued this end, it may safely challenge comparison with any other. It would send out its graduates also not merely scholars, but gentlemen, and Christians. It must guard therefore the formation of their habits—and it must teach them by precept and example; and the lesson must come regularly in the circle of the College hours, that "the fear of the Lord is the beginning of wisdom." It claims the confidence of all, for it scrupulously regards the rights of all, and serves them with equal fidelity, but it expects more from Churchmen. It expects from them active sympathy and support.

From the Christian Remembrancer.

'The Christian Scholar. BY THE AUTHOR OF THE "CATHEDRAL."' (Parker, Oxford.)

This is a new volume of poetry, composed partly of free translations from classical writers, partly of original pieces suggested by them. The object of the book is, as Mr. Williams states, to teach Christian scholars to read the ancient Heathen writers in a Christian way, and by a Christian light—to trace in them something beyond their own beauty and wisdom—to see their significance and place in an order, wider than that confined imperfect one of classical literature and philosophy—the order of man's gradual training, various in different times, but never interrupted, for the kingdom and righteousness of God. Mr. Williams states his view of the ends which classical studies ought to subserve in Christian education briefly in his preface, and more fully in a sermon preached before the University, which he has prefixed to this volume. It is a subject which is his own by right. That rare union of deep and reverent Catholic philosophy with fresh and boy-like love for old Greece and Rome, which he shares in so characteristic a way with him to whom this book is dedicated, the writer of the 'Christian Year' and the 'Prælectiones Academicæ,' renders him a fit interpreter, an affectionate and enthusiastic yet a severe one, of the wants and anticipations, and 'thoughts beyond their thoughts' of those on whose golden words we too often hang in dreamy and barren admiration, if we do not allow them to fascinate us into unholy sympathy.

The poetry of the volume illustrates the line of thought which is worked out in the sermon—'Classical complaints and Scriptural remedies;' 'Heathen oracles confessing Christ;' the misgivings and hopes, the erring love and noble faith, the tenderness and brightness, the repose and restlessness of ancient poetry and philosophy, taking in a wide range—Homer and Lucretius, Simonides and Horace, The Tragedians, The Republic, and the Ethics, down to the Roman Satyrists. Through this wonderful company we are led, hearing again their unforgotten lessons, but with a guide who sometimes startles, but always awes and sobers us, by those echoes from another world, Psalm or Prophecy, or Gospel, to which he makes us listen.

It is in these parallels, in that sustained elevation and purity of thought, combined with keen and far-reaching sympathy, which gives the power of detecting a kindred element or seeing a deep truth, where dulness—dulness of heart or of intellect—passes it by, that the excellence and interest of the book is to be sought. There is of course less variety and choice than in Mr. Williams's preceding volumes; less of the poet's own soul, and therefore less of his labor and art, and peculiar coloring. And, matched against their unapproachable originals, a series of translations do but in general provoke attention to their own short comings. Mr. Williams has in these pages often expressed beautifully, in his own way, the thoughts and images which he found in his authors, Homer and Lucretius, Horace and Catullus; still his way is not their way.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

ENTERED according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XI.—DOWNWARD TENDENCIES.

HAVING discovered the tendency of Presbyterianism to throw off, more and more, the decent garments, ritual and sacramental, in which the Reformation had so disguised it at first, as to secure for it, for a time, the respect, even of the Church of England, I had to pursue the facts in the case but a little further, to perceive that the system was quite incapable of long preserving, or of perpetuating, unimpaired, the great principles of a Christian man's belief. There does appear to be a something ever preying on the vitals of the system, producing everywhere the same phenomena—the feverish irritation, succeeded by the long and languid ague—the high excitement, and its consequent collapse—the spasmodic life, and the succeeding torpor—or, to drop this figure, ever and anon giving birth to revivals and revolutions, to fresh schemes and schisms, to strange fancies and fanaticism, to new experiments, new sects, new theories, new doctrines—until the old landmarks which the fathers set up are swept away, the reign of intellectual anarchy sets in, and the developments go on to infidelity—at first, in its more insidious phases—and, afterwards, in its stouter and more hideous forms.

Departures from unity, I shall consider hereafter—I am to notice, now, departures from the faith. I shall be content to stand, for the present, by those definitions of the faith, that the Wittemburg, Geneva, Westminster, Augsburgh, Dort and Paris Presbyterians adopted at the Reformation. The proposition, then, is this:—That Presbyterianism is not conservative of things spiritual, more than it is careful for things ritual, and that, consequently, it could never have been intended to be the Lord's almoner of grace to men, or the steward of His mysteries to the household of faith.

In theory, Presbyterianism promises much for the Church's purity. The cords are drawn tight—the tests are severe—*the elect are numbered*. The tares are separated from the wheat, before the harvest—the good fishes are severed from the bad, while the net is yet in the deep—the door is shut against the foolish virgins, before the bridegroom has come—even infants, in vast numbers, are frowned away from the healing of its waters—and the porches of Christ's Bethesda are converted into the dungeons of man's Beth-horon—the house of mercy into the house of judgment. There is an unceasing *cutting off* of unsound members, and of unsound bodies, and a still more distressing *going off* of sect after sect, with the view of setting up a sounder faith and a purer worship.

With this rigor of discipline, was at first conjoined a severity of *creeds*, too well defined, one might have supposed, to be evaded—too solemnly subscribed, one might have thought, to be, by and by, denied, too evangelical, their abettors might have reasoned, to be ever undermined. Every avenue to error was foreseen and foreclosed. What then are we to think? We find no fault with the system, on the score of consistency; "elect angels," "*elect infants*," "perseverance in grace," or the personal infallibility in doctrine, and indefectibility in grace, of each of the elect, and the "fore-ordination of all the non-elect to everlasting death," so repeatedly avowed in the Presbyterian Confession—are a bold, but manly and consistent carrying out of the great first error, the πρωτον ψευδος, lying behind the whole theory, that "God, from all eternity, hath, for his own glory, by the mere good pleasure of his will, foreordained *whatsoever* comes to pass." But it proves too much—more than the common sense of mankind, and the common sympathies of humanity, and the common and obvious first truths of Christianity, allow us for one moment to believe. Hence we set the system down, as the effort of a daring and gigantic spirit, seeking new ground, instead of falling back upon the old, whereon to raise a barrier against Popery. The terrific features of Calvinism, as they stand out from the canvass, under the fearless pencils of Zuinglius, and Peter Martyr, and Hopkins, and Emmons, that "God is alike the Creator of evil and of good, and is, by the same right, the author equally of sin and of holiness," are but the legitimate offspring of the Genevan stock. The "Gethsemane plan of salvation," recently advocated by divines in Philadelphia, computing the number of the elect with such commercial accuracy, that, if another soul had been intended to be saved, our adorable Lord would have been condemned to bear another pang, and to shed another drop of his most precious blood, is but another child of the same fruitful mother. So the *reductio ad absurdum*, or, to speak our mind freely, the reduction to inevitable blasphemy, is fatal to the pretensions of the system. If it be true, that "God, from all eternity, hath, for his own glory, foreordained whatsoever comes to pass;" if it be true, that, for Adam's sin, all mankind are *born*, "under God's wrath and curse, and are made liable to most grievous torments, in soul and body, without intermission, in hell fire, for ever," as the larger catechism teaches, (Ques. 27, 28, 29,) then is it reasonably true, as the same faith asserts, that certain *infants* are "elect," and it is truth to say,

"I, by my dire decree, did seal
His fixed, unalterable doom,
Consigned his unborn soul to hell,
And damn'd him from his mother's womb."

Presbyterians, if this be so, do right to ascertain, if they can, the dividing line, and to restrict their baptism to such infants as they may suppose to be ceremonially elect and clean. But these results indicate that the whole theory is human, and, notwithstanding the recent evasive distinction of decrees, into decrees of *compulsion*, and decrees of *permission*, or of *preterition*—the decree of Ευδοκησις, and that of Ευαρεστησις—the decree sublapsarian, and the decree supralapsarian—how unlike all this, is the cheering voice of the Apostles and the Church, recognizing, as God's elect, in a sense high and full of comfort and of hope, the favored communities and individuals to whom His kingdom had come down, who had received the good word of God, and had been enriched with the illumination of his baptism, raised, in a word, under the Gospel, to a new and bright probation, in which salvation is made, not only possible to all, but, to all who will, is made gloriously certain—an election comparative, not absolute—an election to means and not to their result—to intermediate privileges and facilities, and not to abstract, and ultimate, and everlasting destinies—an election always to good, never to evil!

These results—so repugnant to every feeling of humanity—so incompatible with the boundless grace of the redemption that is in Christ Jesus—so utterly at variance with the true sovereignty of an independent and infinitely happy Being—representing to a world, already disaffected, its Happy Father as producing, by His own inexorable and predetermined will, the blight and mourning that it suffers, and yet, insultingly protesting, in His name, that He has "no pleasure in the sinner's death;"—these results, we say, so entirely unlike the weeping God who stood on Olivet, all bathed in grief over the destinies of wayward guilt—so amazingly unlike Him in the garden and Him on the cross, and Him on high with the golden censer, and so unlike His Image, as faintly reflected in the sympathies of Humanity itself—produce, after a while, a reaction in the mind—demonstrate *to the heart* the rottenness of the imposture—and, at this point, too often leave the bewildered man upon a sea of doubt and weariness, of scepticism and adventure.

In this, the Presbyterian and the Papist agree the one, defining Christ's gracious presence in the holy Eucharist, so as to violate our natural understanding—the other, defining the divine sovereignty so, as to shock our moral constitution—the one, contradicting our senses—the other, our sensibilities. And as, in throwing off Romanism, so, in renouncing Presbyterianism, it is the natural tendency of the human mind to run, first, into religious anarchy, and, afterwards, by sure and measured strides, into downright infidelity. Hence, the prevalence, at this moment, of infidelity and blasphemy in France and Italy and Spain; and the infidelity, at the same moment, of Germany, and Denmark, and Geneva. Popery has done, in the one case, what Presbytery has done, in the other. Side by side, is England, on the West, and the Greek Communion, on the East, and the Swedish religion on the North, under the influences of whose purer Episcopacy, and more or less pure traditions, infidelity expires. As the spell-bound Papist, awaking from his strange hallucination, and abjuring the worship of the Virgin and her companions in glory, is tempted, by the same effort, to throw off the worship of her Son, Who was once a companion of their sufferings—so the Presbyterian, in casting to the winds the baseless fabric of a heartless system, rushes too often to the precipice, and takes the blind leap into a sea of irretrievable scepticism.

"Bless the Lord, O my soul, and all that is within me, bless his holy name," that He had planted on these shores a purer branch of His holy Church, with its sacramental signals waving high, inviting my sinking bark and failing heart into a quiet haven, at a moment when, in the liberty to which I knew not the proper check, I was tearing myself from a system uncongenial and unwholesome, and felt that the wide world was before me, and that all Churches, past, present, and to come, were equally at my election, and that none could say anathema, if, in the acknowledged right of private judgment, I should myself originate a "Church," and call it after my own name, as others have so often done, that the blasphemy has now ceased to shock or even to surprise—or, if, in the large latitude conceded me, I should glide more modestly into the existing confederacy of Socinians, Arians, Pantheists, Neologists, Eclectics, Deists, Infidels or Atheists!

For myself, however, I did not, at first, throw off the Presbyterian creed, because I had discovered its defects or crudities. True, both its crudities and cruelties have caused me many a bitter hour. Perhaps I continued to believe it, *because* it was *unnatural*, and might therefore be *divine*. But the change I have undergone, in respect of creed, has been rather by the silent and supplanting influences of a more Scriptural and wholesome, a more rational and consistent theology, of which I must say, that I caught its spirit before I understood its terms. As nearly as I can now trace the change, the first hint of a higher and purer faith, I owe to the Westminster Confession, which has erected a fabric, partly divine and partly human—an image, partly of gold, and partly of clay—*Desinit in piscem mulier formosa superne*—and, in attempting to blend the old doctrine of the Sacraments with the new dogmas of a speculative era—earthly philosophy with celestial faith—has left a flaw, which reveals the weakness of the whole structure, and thus has fortunately suggested a starting-point, from which individual minds may *begin* to recover, as I was enabled to do myself, the ancient consistencies and beauties of a purer faith.

ONE OF THREE HUNDRED.

(To be continued.)

For the Churchman.

The Church's instruction of her members in the faith and duties of the Gospel is variously imparted, and in no way more interesting, and better calculated to impress the heart deeply, and enlist the affections warmly, than through the medium of the prayers she provides for them. It should be a part of the Christian's observance of the great duty of religious meditation, often to take a collect, or prayer, or thanksgiving of the Church, as the particular subject of meditation. He will thus find rich provision for the most profitable exercise of the duty, and also use a means for increasing both the enlightened understanding, and the devout spirit, of his prayers when in the sanctuary: nor can such careful study of the liturgy fail to draw his heart towards it as his best companion in his closet of prayer, and at his domestic altar.

No more comprehensive and profitable view of the Bible, and of his duty with regard to it, can be cherished by the Christian, than the Church presents in the Collect,* wherein she refers to that Holy Book as having been caused by our Blessed Lord to be written for our learning, and prays that we may hear it, as she provides for our doing in her various services and offices, and as she would have us do in our families; and that we may read it, as an important exercise of our sacred retirements; and not only hear and read it, but do so in such wise that we may *mark*, that is, carefully observe it, try effectually to discern all that is to be gathered from the passage heard or read—*learn*, that is, treasure up in our minds its hallowed contents, that they may be in us a store of instruction, counsel, admonition, and reproof, always at hand as our condition and circumstances may require—and *inwardly digest*, that is, meditate upon it, and so incorporate it, as it were, with our hearts and minds, that it may become their food and nourishment, life of their life, and strength of their strength. The good ends thus sought to be accomplished, the Church sets before us, in this admirable collect, as to be attained by *patience*—that meek submission, and cheerful, persevering, and untiring devotion, to the will of God in all things, the happy effects of which the Bible contains so much to illustrate, enforce, and fix in our firm assurance; and by *comfort of God's Holy Word*—receiving with glad and ready mind those consolations which minister entire resignation and submission, elicit good from every evil, and convince of love and mercy as mingled with all divine judgments. And most solemn and important is the duty, and of unspeakable value the privilege, made the subject of prayer, and thus brought powerfully home to the heart and conscience, at the close of the collect, *that we may embrace, and ever hold fast, the blessed hope of everlasting life, which God has given us in our Saviour Jesus Christ.* That hope is the Christian's support and solace in all the changes and chances of this mortal life: it furnishes a rule and test by which his Christian consistency and safety may be determined: it is a law by which his faith and obedience are to be regulated. It cannot be embraced, except in true faith: it cannot be held fast, except in true obedience. It is given of God, and is, in no sense, of man's procuring, or of man's imparting. It is given in our Saviour Jesus Christ: as He is that life, has it in Himself, and imparts it of His own grace and fulness; so is He the truth, guiding by His counsel, and illuminating by His Spirit, those who come to Him; and the way, in His mediation between God and man, and in the merit and righteousness of His own, which He interposes, as if it were His people's, to bring them to God. Sustained, in this world, by this hope of everlasting life, its perfect consummation will be the Christian's eternal joy and triumph in the life to come.

Like rich and precious meaning the devout and faithful member of the Church will find in all her prayers. This has been selected as having especial reference to that only rule of faith and duty to her and all her children, the Holy Bible. Let them, as in the case of this best of books, so in the case of that next best, her liturgy, mark, learn, and inwardly digest it, and they will find her therein, their best guide, as to worship and homage at their Heavenly Father's throne, so also to the faith and obedience which constitute the walk of the Christian life.

B. T. O.

* For Second Sunday in Advent.

For the Churchman.

Popish and Catholic Fasting.

NO. III.

In our first article in regard to Fasting, we exhibited the Scriptural rule and the Catholic usage, and by that standard we tried the ways of Churchmen and the ways of Papists. The established way of the Church was found to correspond minutely with the Standard, while the way of Papists was found not only to differ from the Standard, but to be fixed, and that by "rules," very much below, and very much inferior to it.

And when that was seen and felt to be an indisputable fact—the unfaithfulness of Popery, and the contrasting faithfulness of the Church, being manifest,—then the question was raised, whether, after all, Papists were not in *practice* superior to Churchmen? In our second article we answered that question. And we did not allow ourself, nor did we allow our readers, to be drawn aside to consider this a mere question about individuals or about members; it is a question between two great religious bodies. So we considered it; and we answered, that a society is responsible for the practice of its members, no farther than its teaching warrants that practice. And we showed them the fact, most creditable to the Church, that her teaching has never yet allowed nor recognized any practice that should vary from the standard; that she steadily holds all to that: while we showed, also, the fact, most fearful to Popery, that the low practice of its people was *established* by its own "*rules*," that departure from Catholicity by Papists was by "*authority*," and that so, Popish low practice was in fact nothing other than Popish low principle.

But while the great practical difference, as well as the great theoretical difference between the *Church* and Popery was thus presented, we did not wish or intend to shirk the question as to *members*. The assertion is, that the members of the Church do not fast; that in their habits they are really very far below the common habits of the papists.

That point we agreed to meet in our present article. And now, from what possibly reliable quarter, we would, at the outset like to ask, could such an opinion of the general faithlessness of Churchmen arise? How can it have come to be supposed that they not only do not keep up to their own standard, but that they even fall short of the still lower one of the papists? We have never met a warrant for that opinion in the instructions of any of our Ecclesiastics, nor have we ever met any defence of that practice, nor any declaration of its existence, in the accredited writings of Churchmen.

But we have met it; the imputation to Churchmen of that habit of fixed and steady self-indulgence, we have often seen; but we have as often believed it to be scandalous, and false. The imputation has come before us, invariably, in the writings of papists. In their sentimental and proselyting books, they do most invariably eulogize themselves above all warrant of truth, and just as invariably below the truth do they degrade the Churchman. All scriptural, afflictive, unworldly, and winning asceticism, they picture as exhibited fully and abundantly among their fraternities and among all their members; exclusively there exhibited; while, entirely the opposite picture, embraces the Churchman; careful of business, of his comforts, of his parish; easy, eating and drinking, and self-indulgent; and sometimes getting up the fervor of a scoffing tirade against the *popish* duty of *fasting*.

We have always believed that representation to be false in regard to Churchmen; and in regard to papists, utterly falsified both by their practice and their principles. And while we have always felt indignant at the coarse misrepresentations of the papists, and at their self-laudation, we have felt it a serious loss, that the unostentatious spirit of the Church, which so instinctively restrains it from words about the higher forms of its spiritual life, should in this case especially keep it back from open and frequent declaration of the truth. For, let the common sentiment, gathered from popish books, be what it may, there is no shade of doubt upon our mind, that, as we all see it is in principle, so practically the Churchman really observes the Bible and Catholic rule, while the papist practically as really disregards and neglects it.

Let us be permitted to narrate a conversation, to substantiate our opinion. We desire to show that papists do not keep any more of a fast than their rules compel, which is no fast; and that Churchmen do keep such fast as Catholic usage and holy Scriptures require. The conversation to which we allude took place between a Churchman and a Papist. We shall set it down only just as it was; we shall try neither to diminish nor to amplify it. The Papist is a gentleman of wealth, of scholastic accomplishments, of earnest devotion, and of leading influence not only in the large congregation with which he is connected, but also among papists generally. The Churchman is a minister; a Presbyter of some experience and respectability; but not at all differing, so far as we know, from his brethren generally in keeping the required order of the Church. Both parties are well and intimately known to the present writer. They met casually just in the brow of a Lent season, and the following conversation took place:

Churchman.—I am glad to meet you, friend L.; you have been in good health, I hope; but (shaking his cold hand) I judge from the feeling of your hand that you are keeping Lent.

Papist.—And I am to suppose from your remark, probably, that you are not. You do not pay much regard to Lent, do you?

C.—Why, yes; I endeavor to regard it properly; and after a fashion, I suppose I preserve its customary requirements.

P.—"After a fashion!" Your *own* fashion, you mean; the fashion of an Episcopalian. You do not mean to say that you keep up any thing of *Catholic* habits during Lent?

C.—It has been my desire to keep up those habits, and it has been my belief that I did so.

P.—Well, now, here is something new to me. But pray, just tell me something about those habits; for I really supposed that if you knew any thing about them, you only knew to condemn.

C.—Our public services are open, and can be readily judged. We have the daily morning and evening prayer, and on each Sunday the holy Communion with customary sermons.

P.—Yes, the extent of public services can be seen, but is that all; do those services comprehend all of your Lent and Catholic habits?

C.—If they did, I can fully appreciate your feeling, that our pretence to Catholic habits would be unwarranted indeed: for the private and less manifest duties are perhaps to be thought the more important; such as daily fasting, and self-examinations, and alms-giving, and penitence.

P.—But am I to suppose that this is any thing more than sentiment with you? Do you mean really to say that these duties are practised with you? Tell me now, besides your public services, wherein does a fasting day differ with you from any other day? And so, practically, wherein does a fast day with you differ from a feast day? You have public services on a festival, and you eat and drink; you have public services on a fast, and you eat and drink. Your days all seem to be feast days: your folks keep that kind well enough certainly.

C.—Are you speaking intelligently, or are you only repeating the description of Episcopalians commonly given by Roman Catholics? You can gather no such opinion of a Churchman from his Prayer Book, nor from any of his authoritative and established guides to duty. And

in his practice, permit me to assure you, his daily life is not at all what you seem to suppose.

P. You may assure me, if it is in your power; it is after that which I inquire: it was about your doings in Lent that I asked.

C.—I have said that each Sunday is marked by the Holy Communion and by customary sermons; and that each week day is marked by the morning and evening service. In fasting, we adhere to the Scriptural rule, and while we take but one meal a day, we take that at evening, or near sunset. Each Friday is given more especially to self-examinations and amendments of faults committed, (though self-examination is also a daily duty,) and alms-giving, and visiting the sick and the suffering, are controlled by opportunities for exercising the duties.

P.—But do you fast in that way on Sundays?

C.—Of course not. Yet, while we eat and drink on that day whatever temperate piety may desire, we do neither until after the Communion; and that is, not until after morning service.

P.—But you are Puseyites in this region, are you not—the last of the Puseyites? I recollect, Newman, and those other Oxford men, were almost fasting themselves to death when they came over to us; but we soon taught them their error, and they changed their habits.

C.—We are not Puseyites in this region, nor do we in any way differ from our brethren generally in the Church; certainly we are not better nor more consistent than they.

P.—Well certainly you bring very unexpected facts before me; and I am afraid you will think that I do not fast at all, if I tell you our habits.

C.—O, I know that you fast, I am aware of your Lent habits; you of course follow the Rules published by your Bishop for those under his jurisdiction.

P.—No, I do not.

C.—Then I suppose you look upon yourself as violating rule. What is your practice?

P.—My practice is the common one, and I do not judge myself as violating rule. Thus, in the morning I take coffee and other light refreshments; at noon I take an ordinary dinner; and at evening I take a usual tea.

C.—But you do not pretend to say that such practice is common, say among the better sort of your people? For instance, that all take a breakfast?

P.—I do: and on that very point of breakfast I spoke to our Bishop only the other evening, and he told me that it was not only his practice, but the practice of other Bishops with whom he was intimate. And when I asked why the "rule" was not altered, as it was now a snare to the conscience, many supposing that at breakfast they were breaking rule, the Bishop replied, that if the Rule were lessened, the multitude would fall lower yet, and there would be no fasting; and he added—the only way of securing a *fair* practice is to demand a *higher* one.

C.—Your avowals seem very strange to me.

P.—Not so strange as your's do to me. Why, such fasting as you practice cannot be *endured* by the present generation.

C.—Nay, it seems to me that it is not so much the bodies and the physical strength of the present race which are dwarfed, as it is the souls and the spiritual strength. It is not capability but will that we need. You recollect the tournament held in England a few years since; and you may remember the fact that early English and old Saxon armor was brought forth for the occasion; and that other fact, that the armor was found *too small for the present race of Englishmen.* No, it is not strength which present Christians need, but goodness.

P.—Well, well, you will get wiser than such notions; good bye: I hope I shall not hear that you have starved to death before Lent is over.

Our readers may be pleased to know that such a calamity did not happen. The Presbyter assures us that he enjoyed Lent to its end. And that for several years, neither in himself nor in any members of his congregations, has he found any thing but real physical *advantages* grow out of this long fast in the Spring. Of spiritual advantages he feels equally sure.

Nor at this point can our readers fail to see how true the positions are which we affirmed in the outset, viz: that Papists have been untruly praised for asceticism; that they, as a body, do not fast; that they have not only fallen from Catholic rule, but they have *supplanted* that rule by a lower and a human one; and that Bishops and people are indifferent even to that low and self-appointed rule: while the Church not only yet preserves the Scriptural standard in theory, but she invariably refuses to be satisfied with any thing less in practice; and her members do obediently carry out her requirements. The Church is practically as well as theoretically superior to Popery; and Churchmen are practically as well as theoretically superior to Papists.

The declaration made by the Romish gentleman in regard to Mr. Newman and his associates in apostacy, has been frequently made in other quarters, and its truth cannot be doubted. Nor need it cause surprise; for, while it shows the kind of improvement which takes place in one going from the Church to Romanism, it also shows that Mr. Newman was but going down to the forms of the system which had embraced him.

If it should seem to any, as it did to the Papist, that the foredescribed observance of Lent by Churchmen, was local; if the Popish contempt for Episcopalian honesty should after all stick in the mind of any one; while we are tempted to ask such an one, is it because you know yourself to be entirely disobedient, that you suspect all others? yet, we will rather clear the doubt by another fact, viz: The foregoing faithful practice was once described to a Canadian Presbyter, and as probably unusual; when he replied, it could not be unusual, for as far as he knew it was the common Church habit in Canada.

No, we have respectfully but truly described Romish falsity to its trust, and Romish low practice; and we have truly described the trustworthiness of the Church and the consistent practice of Churchmen.

EMBER.

For the Churchman.

The "Old Masters."

Mr. Editor.—Not having seen in your paper any notice of the paintings of the "Old Masters," now on exhibition in this city, permit me to call attention to the subject. It is a fact, one would think, to attract every Christian scholar, that here in this crowded market of fashionable and vulgar follies, we have what our country has never before seen, some of the noblest conceptions of Titian, Murillo, Carracci, and Rubens.

It is a boast that, in an age of bald, bare Puritanism we are upbuilding the Church of God in the "beauty of holiness," and breathing into the mind of the time the soul of a more genial Christian culture. And yet it has ever been one of the faults of our popular Protestantism that it is a religion of wire-drawn dogma, of narrow polemics, of hard intellectual character, wanting in those elements of beauty that take hold of the imagination and heart of men. We want a profounder feeling of the relation of art to religion—of the union between the true and the beautiful in Christianity. The principles of beauty are written on our souls, and the faith we profess, so far from destroying, fulfils our nature; it awakens all that is lofty and refining. Nay, Christianity has breathed the new life of its supernatural truths into art, has recreated and hallowed it as the very soul of its forms. One of the grand aims of the Catholic Church in this day is to effect, as no other age has, a pure, true, union of religion with art. Rome has ever held this a chief secret of her power, to gather into her system all the influences of music, architecture, painting; and thus has a halo of glory been thrown about even her falsehood, and many o refined culture been attracted to her bosom. Should it not be ours to learn this "open secret?" May there not be a union of intelligent faith, as well as of superstition, with beauty? And, again, the æsthetic tendency of our age, is taking still another false direction. In many minds it is becoming severed from all religious truth. Our modern æsthetic criticism is too often the echo of a transcendental unbelief. There is fear lest with educated men, amid the lifeless dogmas of the time, there shall spring up a mere religion of beauty, a flower of sentiment without Christian root; nay, it may be a rank poison-flower, whose perfume loads the atmosphere with death. We want more and more a culture that shall combine with reverent faith the warm glow of hallowed imagination; of a refined taste that shall unite in itself all elements of power, and breathe into this hard, iron-bound age the soul of a living, a loving, a beautiful religion. For this there needs the knowledge of Christian art. Let piety give its wealth without stint to the rearing of these noble gothic piles. Let us cherish every form in which the spirit of Christianity lives. But, more than all, perhaps, should we hallow the great masters of painting. It is this, that springs from the soul of our religion. As the ancient mythology had its embodiment in sculpture, the art of the "seen and earthly" form, so painting has its analogy with a revelation of inward, spiritual, mysterious truths. We return here to the pictures which have suggested these remarks, hoping that so far from a digression, they will fall with as truthful a meaning on the minds of others, as they flowed naturally from the warm emotion the subject enkindles in ourselves. As we have sat, day by day, gazing on these noble works of the Christian past (for it will be hardly necessary to say that the best of these relics of the "Old Masters" are on sacred subjects) as we have dwelt on the fadeless faces, which speak from the canvass, the Christ in infancy and age, the Holy Mother, the "noble army of martyrs," and saints; we have seemed, in that still presence, to enter behind the veil of shape and coloring, and to be brought anew into Catholic fellowship; we have felt as if more of the sublime mystery of Christian truth and Christian holiness breathed on us from the inspirations of art than from the books of theology. There is in them a majesty of repose—a serene depth of devotion—a light and life that flow from the religion of God alone. None can look upon them without the feeling that only an age of faith could have created them. And it is the heart of Christianity, which inspired them, that alone can interpret their beauty. The mere connoisseur may measure them by the standard of nature, or the rules of science, but the Christian scholar, instinct with the truths they embody, beholds in them the supernatural in its "glorified body." We need not dwell on them in detail. It would be hard to exhaust their variety. Each of these sacred paintings utters some noble truth, some living affection. Each, though "its voice is not heard," has "speech and language" all its own. Each is a living oracle of Christianity. As we pass from one face to another of the Christ, in the various conceptions of Murillo, of Carracci, of Rubens, of Bartolomeo, of Guido, and the rest, we feel what an exhaustless mystery is in that Godman; a mystery which has inspired so often the vision of devout genius, has been and is still shadowed forth in so many forms of beauty. Among these paintings a few stand conspicuous in their excellence. The "Flight into Egypt" of Murillo realizes more fully to us than any other work of art, the blessed bond of human love in which that Divine infancy was nursed: in that *Christ* is the yearning child, in that *Mary* the most complex yet harmonious conception, mingling all the emotions of maternal tenderness with the instinct of reverence. "The Mother struggling with the Worshipper."

The Mystic Marriage of St. Catharine is of rare charm. A saintly purity—a virgin holiness is on the face of the fair martyr, that diffuses itself like an atmosphere around us. Our eyes and souls are fastened on that one countenance; and even the lesser figures, saints, cherubs, noble as they are, seem "dark" with the "excessive bright" of that central object. The "Resurrection," by Rubens, is a work of vast power; the form seems instinct with the fulness of a new risen life; every look, every motion of foot and hand reveals the conqueror over sin and the grave—the shroud drops from Him, and the stone rolls as if conscious from the gate of the tomb. But of all these paintings the Titian seems to us the noblest. In the "Martyrdom of St. Lawrence" is embodied the omnipotence of Christian Faith. We sit and peer into those deep masses of shade until the scene with its wild contrast of light and darkness, stillness and motion, overwhelms us with terror, but at last our thoughts fix unmoved on one grand object; we forget the glaring torches, the executioners, the burning pile; we behold only the sublime sufferer calm in pain, gazing upward with a look that "sees heaven opened, and Christ at the right hand of God." It is a marvel of art. It is enough to repay him who looks on it, with the richest recompense of holy thought. But we will add no more, save only to commend to every scholar and every Christian man the study of these noble paintings. And, if the artist, to catch some hint of inward beauty, will sit for months in dumb rapture before some masterwork of genius, much more may we promise to him, who comes in this spirit of faith, that he shall return with the feeling of one, who has dwelt in the atmosphere of spiritual beauty, and who cannot but bear away somewhat of its perfume upon his mind and heart.

PHILOKALOS.

New-York, May, 1849.

For the Churchman.

MR. EDITOR:—In my last communication, I copied from the report of the Treasurer of the Foreign Committee, a list of the expenses for the year, by that officer. The aggregate was about $5000. I now proceed to show, that a very large proportion of that amount was unnecessarily and extravagantly disbursed.

There are various small items in the list, which I am tempted to dwell upon and expose; but I am constrained to let them pass, for the present, at least, without special notice, because certain larger expenditures claim immediate and particular attention.

The salaries and travelling expenses of the Secretary of the Committee and the Travelling Agent, and the salary of the Assistant Secretary, amount to about $4,000, or about four-fifths of the whole amount expended in a year, and ten per cent on the whole receipts, the other and additional expenses being 2 1-2 per cent. This fact imperatively calls for investigation. Let us bring it "to the light," that whatever there is in it, "may be made manifest."

The salary of the Secretary is $2,000, *i. e.*, two-fifths, or nearly one-half of the whole sum, exhausted in expenses. It is extravagantly large. He does not earn it. It is a larger salary than is enjoyed by one-half of our bishops. It exceeds the incomes, from their office, of all the hard-working parochial clergy of the Church, in the United States, with the exception of perhaps one hundred out of the whole number—fifteen hundred. It is, at least, double the average of the salaries paid the parochial clergy in the city of New York—the place where the Secretary has a nominal residence. With the $750 salary of the Assistant, it is a tax of seven cents on every dollar contributed to the treasury of the Committee.

The Secretary has himself helped us to a very convenient way of ascertaining how much too large is the remuneration with which he is favored. He resides in a country village on Long Island, where the people, graduating the amount according to the presumed expense of living, allow the Rector of the Episcopal Church a salary of $600. The average of the salaries in all of the immediately adjoining towns does not exceed that sum. Assuming that the Secretaries of our Missionary Committees are not entitled to more than a living—such a living as is enjoyed by their brethren in the same localities with themselves—I think it fair to say, that the gentleman whose remuneration comes now incidentally under comment, is overpaid, at the rate of $1,400 per annum, and that, too, be it remembered, from charity funds begged from our people, in the name and behalf of our Missionaries! It will not do to urge the apology that he is living at city rates. I deny the allegation. A country house, at a rent of $150, is not a city residence at $500. And every other item of personal or family expenditure is in proportion. The reverend gentleman escapes, for example, the enormous tax to which the clergy of the city are exposed, in the shape of daily applications at their doors, for charities of every kind. He escapes, also, other expenses to which I will not allude, lest I should transcend the bounds of a becoming delicacy. The only addition of expense to which his rural residence subjects him, is the cost of travelling each day to and from the city. Allow $100 for that, and he has still $1,300 per annum, more than the brethren in whose vicinity he resides. Am I not right, therefore, in alleging that the Secretary's salary—a principal item in the Foreign Committee's expenses—is unnecessarily large?

Let me prove the same allegation in another way. The reverend gentleman, with few and trifling intervals, has been able to earn, at least, $1,000 per annum in addition to his salary, by serving in the capacity of Assistant Minister, or occasional supply in some of the wealthiest congregations in the city. While occupying the office of Secretary, he served as Assistant at St. George's Church, to the Rev. Dr. Milnor: and when that good man was taken to the rest provided for the people of God, the Secretary had the entire charge of the congregation (and doubtless a corresponding remuneration) during the months which transpired before the present rector assumed his place and duties. Then came a less profitable engagement at Christ Church, Williamsburgh; and, more recently and for many months, the sole charge of the Church of the Ascension, in this city. An office which requires the expenditure of so little time as to allow the holder of it to be engaged in such additional and absorbing and responsible duties, cannot be worth $2,000 per annum. For the support of a gentleman who has enjoyed such admirable opportunities to earn what three-fourths of his brethren would think of itself competent pay for all they might do in the service of the Church, cannot require the additional thousands paid him from our missionary funds.

If the Secretaries of our Domestic and Foreign Committees have so much time to spare, and are so little engrossed by the responsibilities of their respective offices, that they can take charge of congregations, without interference with their official duties, they should be paid for only the hours which such duties demand. In the name of a large portion of the Church, I ask the serious attention of the Board of Missions to this matter. And I propose as a remedy here what I suggested when examining the expenses of the Domestic Committee. There is not duty enough in the office for the full employment of both Secretary and his Assistant. The very few hours which the Assistant is at the office are evidence that he is not crowded with duty. The inference is that he, as easily as is done by the gentleman holding the corresponding place under the Domestic Committee, could study theology during the many hours remaining on his hands. I therefore repeat, with only so much accommodation of phraseology as adapts it to the Foreign Committee, that, "The fact that the Secretary and his Assistant give but a small portion of their time to office business, has been shown to prove that but one of them is needed. But one of them therefore should have a salary. Let that one be the Assistant, and pay him as clerks in other employments are paid,—thousands of them in this city do more work than would then devolve on him, for $500 per annum. Give the Secretary a supervisory duty, and let him be thankful that he is deemed worthy of the place, and has the opportunity to be useful. Or, if it be preferred to retain the Secretary as a salaried officer, let him dispense with his Assistant."

The funds of both Committees are consecrated offerings to God in furtherance of the sacred cause of missions. They are the means by which they who are not in holy orders render obedience to their share of the command which says, "Go ye into all the world, and preach the gospel to every creature." Every one, therefore, who arrests or perverts those funds, is chargeable with an attempted opposition to a compliance with the last injunction of our Saviour. In my judgment, to pay from a consecrated treasury, two persons for what *one* can do, and especially to pay them at the extravagant rates at which they are now employed,—is just such an arrest and perversion—just such an interference with the intentions and designs of the pious Churchmen who select the Committees as their disbursing agents. And it is because I am constrained to take this view, that I call upon the proper authorities to make a change and reformation. Let us devise some arrangement whereby God's work and the Church's missionaries may have all that has been devoted to them. Le us take from "those that have," i. e. from the Secretaries; and give to the poor missionaries—emphatically "those that have not"—as nearly as may be, *the entire sums* which the Holy Spirit has inclined devout persons to bestow upon the missionary field rather than upon the officers of Misssionary Committees.

AN EXAMINER.

THE CHURCHMAN.

New-York, Saturday, June 9, 1849.

Revision of the Prayer Book in 1689.

It was stated in our last number that the Anglican Prayer Book, as settled by the Convocation in 1661, and established by the Act of Uniformity of 1662, had continued ever since to be the authorized Service Book of the Church of England. We said, likewise, that the changes made in the last review (1661) were all in the right direction, and that Puritanism had lost considerably instead of gaining by the change. The continuance of the book, however, in its present form was not obtained without a serious struggle. The Puritan party was scotched but not defunct. It still had strength to trouble the authorities of the Church, and show its venomous hatred towards them. The unprincipled 'Cabal,' in the latter part of the reign of Charles II., coquetted now with the Papists and now with the Dissenters, in order to excite in them the hopes of overthrowing the Church, and thus strengthen their own political power. When the famous plot of Titus Oates had filled the nation with alarm, and caused them to see Popery in every distant form, and hear of massacre and smell the faggot in every whispering breeze, many plans were devised for obtaining a *comprehension* of the dissenters into the Church, and there was no limit to the concessions proposed by the crafty politician, as Shaftsbury, on the one hand, and clerical latitudinarians, as Burnet and Tillotson, on the other. Charles died, and James II, an avowed Papist succeeded. His audacious violation of statutory regulations and constitutional safeguards; his insults to the Church, and his infatuated intrusion of Popish clerics into offices of honor and emolument, both ecclesiastical and civil, soon aroused a spirit of bold and determined resistance. Sancroft, the Metropolitan of Canterbury, with six other Bishops,* (being all who were in London at the time,) presented a petition in June, 1688, asking that they might be exempted from reading an insidious declaration respecting liberty of conscience, inasmuch as it was founded upon the claim by the king of a *dispensing power*, which the parliament had often declared illegal, and especially in 1662 and 1672. They were committed to the Tower for treason, tried, and acquitted amid the applauding shouts of the whole metropolis. William of Orange landed, and was hailed as a national deliverer. James ignominiously fled, and was declared to have vacated the crown, though a large portion of the nation dissented. The crown was greedily seized by William, as he doubtless had planned from the first, and because Sancroft and five of his suffragans† would not acknowledge the usurpation, having already taken the most solemn oaths to James, they were driven from their Sees, and others intruded. Care, too, was taken, to fill the other vacant Sees, as far as was possible, with creatures of the Orange dynasty, and they were generally taken from those opposed to the system of faith and practice taught in the Prayer Book. The favorite plan of the *comprehension* was again brought forward, and, for a time, threatened the most disastrous influences upon the Catholic character of the Church of England.

On the 16th March, 1689, William, in a speech from the throne, hinted at the removal of the Sacramental test, which, though originally intended to secure the exclusion of Papists from places and offices of trust, had also operated to the injury of Dissenters. This proposition, however, was sternly rejected by the Parliament. Two other bills were proposed. The first was, the *Act of Toleration*, exempting the Dissenters from the penalties of certain laws. This, very properly, was passed.

The other was known as the *Act of Comprehension.* A copy of it may be found in Cardwell's "Conferences," page 455. Instead of the declarations then in force for the clergy, it substituted two—one against Popery (30, Chas. II.,)—the other, as follows:—"I A. B., do approve of the doctrine and worship of the Church of England, as containing all things necessary to salvation, and I submit to the Government thereof, by law established." Also for collation or institution into a benefice, it required—the oath of *fidelity* (1, William & Mary,) and the oath against simony. No minister was to be obliged to wear a surplice, except in King's chapels and collegiate and cathedral Churches; nor to be obliged to use the sign of the cross in baptism; nor to compel the use of sponsors, so long as the parent or parents could fill their place; nor to deny the Sacrament of the Lord's Supper to such as should refuse it kneeling. Ministers ordained by Presbyters only since 1660, were not to be admitted to any benefice, until after the reception of a second imposition of hands by a bishop. The ordination offices were to be revised by the Commission already appointed.

The clause on the indifferency of the posture of kneeling in the Communion, was debated in the Lords, 4th April, 1689, (sixty-four lay Peers and seven bishops being present,) and the votes for and against being equal, it was declared lost. The bill, however, with this exception, was passed on the 8th, and sent to the Commons. This House very properly considered that many of the matters therein contained were to be discussed, in the first instance, by the Convocation, and they adopted an address accordingly, on the 16th April. In this, the Lords concurred. It was equivalent to a rejection of the bill, as the event proved.

William was very averse to this, but Tillotson and others, in whom he had confidence, showed its propriety and necessity, and he was compelled to issue writs for a meeting.

In order, however, to prepare the way for the proposed measures, a Commission was issued on the 13th Sept., 1689, to ten Bishops and twenty other divines,‡ requiring them to "prepare such alterations of the liturgy and canons, and such proposals for the reformation of ecclesiastical courts, and to consider such other matters as might most conduce to the good order, and edification, and unity of the Church of England, and to the reconciling, as much as possible, of all differences." Our readers will mark the material variance between this and the former commissions—the reverent regard to antiquity before inculcated, is now cast aside!

Dr. Tillotson drew up a set of *concessions*, to the following effect, viz.:

1. The ceremonies *enjoined* or *recommended* in the liturgy or canons, to be left *indifferent!*

2. The liturgy to be carefully reviewed, and such changes and alterations made as to remove all ground of exception, if possible, by leaving out the Apocryphal lessons, correcting the translation of the Psalms, where needed; and, in *many other particulars.*

3. The declaration required, that of submitting to the doctrine, &c., of the Church as it shall be established by law, and promising to teach and practise accordingly.

4. A new body of ecclesiastical canons to be framed; especially with more effectual provisions for reformation of manners, both in ministers and people.

5. The ecclesiastical courts to be reformed, and the power of excommunication removed from lay hands to those of the bishop, and only to be exercised on weighty occasions. Both these propositions were highly laudable.

6. *Those who had been ordained abroad in the* [so called] *Reformed Churches, not to be required to be re-ordained* here.

7. None hereafter to be capable of benefice or preferment in the Church of England, that shall be ordained *in England*, otherwise than by Bishops: those who *have been ordained only by Presbyters, not to be compelled to renounce their former ordination*, but to be ordained by a Bishop, in a CONDITIONAL form—"If thou art not already ordained, I ordain thee," &c. [Birch's Life of Tillotson, page 50, London Edition, 1752.

Such was the notable scheme of the Doctor for *comprehending* the Dissenters, though we cannot suppose that he could believe that it would have that effect; or, indeed, any other effect than that of bringing the Church of England into disgrace and contempt, for thus truckling to schism and heresy. It seems, however, to have met with some favor in the Upper House. As to the Commission itself, it appears, from the narrative of Bishop Patrick (Cardwell, page 415,) that it first met on the 3d October, 1689, and met several times between that and the end of November. (?) They drew up a report, said to contain extensive changes and innovations, but it was not presented to the Convocation. Probably the Church tone of the Lower House, warned its framers of the inutility of the step.

It appears too from a statement in Calamy's Life of Baxter (Card. 428) (a M. S. copy of which is in the Tanner collection also) that when the Commission met, the Bishops of Winchester and Rochester, and Drs. Jane and Aldrich, objected to the legality of their proceedings, certainly on no very good grounds, and after some debate withdrew. The real cause doubtless was their dissatisfaction with the changes proposed and agreed to unanimously by the rest. These were in effect—

1. That the chanting of Divine Service in Cathedral Churches shall be laid aside. 2. That besides the Psalms being read in course as before, some proper and devout ones, [are there any undevout?] be selected for Sundays. 3. The Apocryphal lessons, and some of the Old Testament too natural, to be thrown out, and a new Calendar to be adopted omitting all Saints' Days not directly referred to in the service book. 4. A rubric to set forth the use of the cross in baptism as a fit and decent ceremony; and that it might be omitted by the priest should any scruple at it. 5. If any refuse to receive the Lord's Sacrament kneeling, it might be administered to them in their pews. 6. Fasting in Lent consists not in distinction of meats, but in extraordinary acts of devotion. The meaning of the Ember and Rogation days to be defined.

7. The rubric obliging ministers to hear or say the common prayer publicly or privately every day to be changed to an exhortation to the people to frequent these prayers!

8. *The Absolution* in morning and evening prayer *may be read by a deacon; priest* changed to *minister!* the words "and remission" *to be put out as not very intelligible!*

9. The *Benedicite* to be changed into the 128th Psalm; and other Psalms appointed for the *Benedictus and Nunc dimittis.*

10. The Collects to be changed for those prepared by the Bishop of Chichester.

11. If any minister refuse the surplice the Bishop, if the people desire it, and the living will bear it, may substitute one in his place.

12. Parents might present their children for baptism in their own names.

13. As to the ATHANASIAN CREED, lest the wholly rejecting it should by unreasonable men be imputed to them as *Socinianism*, a rubric to be made, *declaring the curses therein denounced are not to be restrained to any particular article, but intended against them that deny the substance of the Christian religion in general!*

Dr. Nicholls adds: If a non-conformist should return to the Church, he was not to be wholly ordained anew, but rather receive a certain conditional ordination, as we use a form of baptism in the case of those infants whose baptism is not clearly ascertained; the blessing of the Bishop to be added, as was the custom among the ancients, when receiving clergymen ordained by heretics.

Many verbal alterations were proposed in the Psalms by Kidder, and in the Services by Tenison, which it would take us too much time to dwell on. The more material changes were those above mentioned.

When the convocation met in the month of December, the choice of a prolocutor plainly showed the temper of the members of the Lower House. Dr. Tillotson was the nominee of the Court or Latitudinarian party; Dr. JANE of Oxford, Regius Professor of Divinity, a divine of great learning, reading and resolution, was the candidate of the Church party The lattter candidate was the choice of the House by a large majority. The bishops sent down an address to the King, in which the Church of England was included with the foreign reformed bodies under the general term of *Protestant Churches.* This the other house immediately altered, saying that they *disowned the communion of the Church of England with those foreign bodies.* (Cardwell, 423.) The Bishops, after some debate consented to the alteration; an address was framed accordingly, and it so offended William, that he soon after first prorogued and then dissolved the Convocation. Thus the threatened innovations were avoided, and the lame and impotent attempt was never again renewed in any formal manner

We must in this matter have regard to a very material consideration. The great body of churchmen, even those who had been forward in the Revolution, were sound to the core, and sincerely attached to the service book as it was. The non-jurors were now beginning to take active measures in defence of their spiritual rights, professing their adherence to the doctrines, discipline, and worship of the Church as they then stood. It is manifest that, had the proposed changes been made, the Church of England would have been shaken to its foundations, and that multitudes would have adhered to the non-jurors as retaining the services to which they had always been accustomed. Hence Tillotson, Burnet, and their *confreres* were compelled to pause, and first postpone, and then abandon their *comprehensive* scheme. And we must rejoice that it was so. Some of the proposed concessions were so monstrous that if carried into effect, they would have gone hard to invalidate the claims of the Anglican Church as a true branch of the Saviour's vine. We must therefore remember with gratitude the firmness and clear-sightedness of the magnanimous Divines in the Lower House of Convocation, who nobly stemmed the tide of Latitudinarian innovation, held firm to maintaining unimpaired the "faith once delivered to the saints," and frustrated the reckless abandonment of principle and order by the popularity seeking prelates of the revolution of 1688.

It still remains to trace the connection between our own Prayer Book and that of the Church of England; and we trust our readers will not be displeased, if we bespeak their attention to this subject in our next number.

* These were *Lloyd* of St. Asaph, *Turner* of Ely, *Lake* of Chichester, *Ken* of Bath and Wells, *White* of Peterborough, and *Trelawney* of Bristol. The petition after presentation was subscribed by six more bishops, as approving the contents. These were *Compton* of London, *Lloyd* of Norwich, *Frampton* of Gloucester, *Ward* of Salisbury, *Mew* of Winchester, and *Lamplugh* of Exeter.

† The five were, Lloyd of Norwich, Turner of Ely, Frampton of Gloucester, White of Peterborough, and Ken of Bath and Wells. And these are the men whom Low Church malignity and ignorance charge with Popery! Lake of Chichester, and Thomas of Worcester, were of like sentiments with their brethren, but died before they were deprived!

‡ These were Lamplugh, Archbishop of York; Compton, Bishop of London; Mew of Winchester; Lloyd of St. Asaph; Sprat of Rochester; Smith of Carlisle; Trelawney of Exeter; Burnet of Salisbury; Humfreys of Bangor; and Stratford of Chester. Drs. Stillingfleet Patrick, Tillotson, Meggot, Sharp, Kidder, Aldrich, Jane, Hall, Beaumont, Montague, Goodman, Beveridge, Batteley, Alston, Tenison, Scott, Fowler, Grove and Williams.

‖ Dr. Nicholls says in his account of the Commission (Card. p. 432,) "Simon Patrick, the chief actor in this matter (the Collects,) first composed them: Gilbert Burnet added farther force, life and spirit; Edward Stillingfleet revised them with great judgment, weighing most carefully every single word; and John Tillotson added the last polish and corrections of his sweet and flowing eloquence."

The Voice of the Anglican Church.

WE have been honored with another very kind letter from the estimable Bishop of North Carolina, which we now insert:

TO THE EDITOR OF THE CHURCHMAN:

Reverend and Dear Sir:—I have only this moment seen your too flattering notice of my letter to the clergy of North Carolina, on the Tract styled, "The Voice of the Anglican Church on Confession,"—and, I fear, from the inference you seem to have drawn, perhaps justly, from that letter, that a false impression of the responsibility I intended to have assumed in it, in regard to the adoption and publication of the tract, may be made upon the public mind to the injury of others. I supposed that responsibility would have been sufficiently admitted by me, and understood by others, in the sentence, "A new arrangement was made, by which, after its publication, the Tract was to have been appended to my sermons, about to be put to press."

Since my examination of the letter as published, I am convinced this sentence neither meets my own intention, nor guards sufficiently against misapprehension. I wrote the letter in haste, and under some irritation, and my real object was, to protect myself against the imputation which had just been cast upon me, of having aided in the compilation of the said Tract, to answer a party end. I now frankly avow myself responsible for the arrangement by which the Tract was published, and my conviction, that no responsibility can attach to the reverend author beyond its simple compilation. Of this compilation, I knew nothing, till after it was made. Before publication, however, it was submitted to me, and, under the idea of its entire fairness, received my approval.

Had I known of the acknowledgment of the compiler in the Churchman, though I have not seen his letter, I should have withheld mine. I owe it to him, however, thus publicly to declare my belief—while I differ with him as to the unfairness of many of the extracts—that he is utterly incapable of an intentional misrepresentation of any matter, and to promise, that, so soon as I have opportunity, I will carefully and deliberately examine every extract for myself.

Very faithfully, your friend and brother,

L. S. IVES.

We fear we have exemplified Horace's maxim —*Brevis esse laboro; obscurus fio.* We understood the first letter of Bishop Ives precisely in the way in which he has explained it, and are happy to have this opportunity of saying so; as it may have been inferred that we disbelieved the fact that he had any agency in the *publication* of the Tract. We had reference only to the *compilation* of the authorities, the preparing them for the press, and the *form* in which the Tract appeared, for which he certainly is not responsible. That his approval should have been given to the MS. in the first instance, does not surprise us, when all the circumstances are taken into consideration.

The Niagara has arrived at this port since our last. We have received our usual files. The news are threatening to the peace of Europe.

In France the elections to the new Assembly have resulted thus far as follows: 52 out of 56 departments have been heard from, returning 454 members. Of these are Moderate—289: Socialist—81: Doubtful—75. The whole number is 750. In Paris 11 out of 28 were Socialists; and of the unsuccessful candidates the nine highest were the same.

The French have retired from before Rome, which is said to be strong enough with works and garrison, to resist 100,000 men. The Neapolitans' advanced guard have been completely beaten, and it would appear that the whole army are in danger of being cut to pieces, being only 15,000 strong. The Austrians are besieging Bologna. It is not improbable that the Roman republic and the French may come to terms, and join in an attack on the Austrians. The restoration of the Pope to his temporal sovereignty is considered on all hands, as very problematical.

The Danes have sustained another defeat, and are negotiating with the Prussians for a peace, through the medium of Lord Palmerston.

Germany continues in the utmost disorder. The delegates of the principal powers have left the Assembly at Frankfort, where nought but anarchy prevails. Austria and Prussia are, it is said, concocting at Berlin a new scheme for the formation of a German Union.

The Hungarians continue to gain ground, but 150,000 Russians with 350 guns are pressing forward to the scene of action. The Hungarians are numerous and in high spirits, and may be successful in repulsing these new foes. They depend too on risings in Galicia and Poland, which would give some sharp occupation to their enemies. We may yet see France, Germany, and Hungary arrayed against Russia, Prussia and Austria, while on the south of Russia Turkey mingles in the fray.

It is not true that the king of Hanover had fled. We do not find much of importance from England.

The Rate in Aid (Irish) bill had been read twice, and was passing through Committee in the Lords. This bill is very unpopular in Ulster, on which province the weight chiefly falls.

The marriage bill was to come up for debate on the 7th June.

In the Commons on May 14, Mr. Hawes, in answer to Mr. Osborne [an anti Church Radical] stated that Hong-Kong had been constituted a Bishop's see, but that the Bishop would be paid from the Colonial Bishopric's fund,—a fund arising entirely from private contributions—and no part of his salary would be paid out of the public funds. (Mr. Osborne "nor his outfit.") Nor had the Colonial office any knowledge of his outfit so provided. It had hitherto been customary to provide for the passage of a Bishop to his destination, and he had had no reason to suppose that the practice would be departed from in this instance, but there would be no further expense to the country.

At the London Missionary Society Meeting the *Duke of Argyle* presided, and made a speech; in which he commented with attempted severity on the Bishop of London, for refusing to allow a sermon to be preached for this Society, in one of the Churches under his jurisdiction. In this the Duke only fulfilled the description of St. Jude. He thought the Church would be better served when *all its members prove that they do not place Episcopacy in the front of Christianity.* This luminous sentiment was received with "loud applause." Of course it was. A Mr. Thomas Boaz, a missionary from Calcutta, in a fit of hallucination declared "he considered himself a Bishop—the Bishop of Calcutta, and as good as any Bishop of them." (Cheers.) The Rev. T. R. Brooke and Edward Craig, disgraced themselves by spouting against the Church and in favor of schism.

Among the proceedings at the 10th Anniversary

meeting of the "Ecclesiological late Cambridge Camden Society," we find the following notice in the Annual Report: "With the young and active Societies at Cambridge and in Buckinghamshire, however, several communications have been interchanged; and still more frequently with our daughter Society, the New York Ecclesiological Society. This is the place to mention that the latter body has established a magazine, entitled the *New York Ecclesiologist*, on the exact model of our own publication, and which appears to be conducted with much ability and principle."

The case of Mr. Conolly is attracting considerable comment. We find in the English Churchman an extract from the Tablet (a Roman Catholic paper,) and judging from the abusive and furious tone of the article, we should infer that the Papists in England are very much alarmed at the discussion of this case in a court of law.

The Rt. Rev. Edmund Knox, Lord Bishop of Limerick, Ardert and Aghadoe has died in his 77th year.

Some discussion had taken place in the two Houses of Parliaments respecting the Canada outbreak. Ministers had avowed their fixed determination to support Lord Elgin.

The late Lord Melbourne a Jesuit De Robe Courte. The following paragraph has appeared in the Oxford Herald, and has hitherto remained uncontradicted: "Circumstances, it is said, have come to light—and certainly the subject is exciting considerable comment, as illustrating the well-known tact and secrecy of the Order of the Jesuits—which go to prove that Lord Melbourne was a convert to Romanism, and had been privately received into that community several years previous to his death; nay, that at the time of his Premiership he was actually a member of the Roman Catholic Church! By the advice and permission, it is stated, of his Jesuit confessor, the matter was kept secret, and so well was the secrecy maintained, that up to the present time no suspicion has been entertained of the momentous change which had taken place in that statesman's mind. Whether the Order and their Church had any reason to be proud of their acquisition, supposing it was true, is a point which, by this time, the world has had a pretty fair opportunity of judging. I mention the case as communicated to me, and as generally reported, without pledging myself altogether as to its accuracy; but there is every reason to believe that Lord Melbourne was quite capable of such a transition: and it having actually taken place would explain much of the motive which doubtlessly influenced the noble Lord in giving his well known 'heavy blow and great discouragement' to Protestantism in Ireland."

The above may pass with our readers for what it is worth. It is undoubtedly a very curious statement; but the Oxford Herald is famous for making such statements when Popery is concerned, without ascertaining that they flow from authentic sources. It is very surprising however that the story, if false, has not been contradicted. Time doubtless will elucidate.

Messrs. Rivington have published an edition of Bishop Hobart's Companion to the Altar, edited by Rev. John Collingwood, M. A. Some interest necessarily attaches to this little work, as it introduces to our acquaintances one of the most popular manuals of devotion in use in our Daughter Church in America. It has gone through twenty-one editions, and it is gratifying to find that a work so widely circulated should be based on sound principles. None who use it with any intelligence can fail to learn much necessary truth. The editor appears entirely correct in stating that it cannot be charged "with extravagance, either in sentiment or doctrine."—*Guardian*

A pleasant instance of intercommunion between ourselves and the American Church, is the mutual republication of each other's books. Not only on this account, but because it is a warm and practical book, we welcome 'Bishop Hobart's Companion to the Altar,' (Rivingtons,) republished by Mr. J. Collingwood.—*Christian Remembrancer.*

THE CHOLERA.—As there can be no doubt that this fearful disease has become an epidemic, although in the goodness of Providence its ravages have as yet been slight, we deem seasonable the publication of the following rules from the '*Churchman's Almanac*' for 1849, published under the direction of the Committee of General Literature and Education, appointed by the Society for Promoting Christian Knowledge, London.

Prevention of Cholera.—1. In all cases of Cholera instantly resort to medical aid; nor should any indisposition be neglected; for during the prevalence of this epidemic other disorders often take the form of this disease.

2. Let immediate relief be sought under disorder of the bowels especially, however slight. The invasion of Cholera may thus be readily and at once prevented.

3. Let every room be daily thrown open for the admission of fresh air; and this more particularly when the weather is dry.

4. Keep your rooms as clean and sweet as possible, not only by water cleansing, but dry scrubbing.

5. Avoid excessive fatigue and exposure to damp and cold, especially during the night.

6. Avoid cold drinks and acid liquors, especially when the body is fatigued or heated.

7. Avoid raw and unripe fruits and raw vegetables.

8. Let excess in the use of fermented liquors and tobacco be avoided, and especially avoid ardent spirits.

9. Avoid, as far as possible, a low diet, and the use of impure water in cooking, or for drink.

10. Wear sufficient dry, warm clothing and a flannel or woollen belt round the lower part of the stomach, not less than nine inches in breadth.

[This has been found serviceable in checking the tendency to bowel complaint so common during the prevalence of Cholera. The disease has, in this country, been always found to commence with a looseness in the bowels, and in this stage is very tractable. It should, however, be noticed that the looseness is frequently unattended by pain or uneasiness; and fatal delay has often occurred from the notion that Cholera must be attended with cramps. In the earlier stages here referred to there is often no griping or cramp, and it is at this period that the disease can be most easily arrested.]

11. Keep the person and clothes very clean.

12. Let every cause tending to depress the moral and physical energies be carefully avoided; avoid exposure to extremes of heat and cold.

13. Avoid crowding of persons within houses and apartments.

14. Avoid sleeping in low and damp rooms.

15. Let all bedding and clothing be daily exposed to the warmth and air.

16. Remove every impurity animal and vegetable, to a distance from the habitations, such as slaughter houses, pig sties, cess pools, &c.

17. Close all uncovered drains, and carefully and frequently cleanse them.

17. Keep your houses and the grounds around them dry.

19. Let all partitions be removed from within and without the habitation which unnecessarily impede ventilation.

20. Bury the dead in places removed from the dwellings of the living.

By the timely adoption of simple means such as these, Cholera or any other epidemic may be mitigated or prevented; so true it is that "internal sanitary arrangements and not quarantine and sanitary lines are the safeguards of nations."

We have received from Messrs. Stanford & Swords "Scenes in a Clergyman's Life," and Dr. Kip's "Double Witness of the Church," 4th edition;—from Messrs. G. P. Putnam, 'Consolatio,' by Rev. P. H. Greenleaf; and Prof. Ripley's 'Sacred Rhetoric;'—from Messrs. D. Appleton & Co., 'The Countries of Europe,' by the author of 'The Peep of Day,' and the "Rail Road and Steamboat Companion." From Messrs. E. Dunigan & Bro., 'Bishop Kenrick's Translation of the Four Gospels.' Also the True Catholic, Charleston Gospel Messenger, and Evergreen for June. The length of the Diocesan Intelligence forbids our saying more this week.

A new volume of Allegories, entitled the Revellers, &c., has been received, and will shortly be published by the Sunday School Union, in the same attractive style with their other volumes.

To Correspondents.

"Catholicus" (2,) "Sigma," "The Child's Last Gift," "Sunday Evening," "I. H. H." and "N. H. H.," are received. Many thanks to "L. W.," his facts are entirely new to us. Also, to "W. H. H.," for "The Jubilee Tract."

"H. P's" ideas are very good, but the *metre* appears to us somewhat irregular.

CLERICAL CHANGES.

The Rev. Henry Stanley has been appointed Missionary at Pulaski and Mexico, Oswego co., W. N. Y., and desires his letters and papers directed to the former place.

The Rev. John A. Merrick has been transferred to the Diocese of New Jersey, as assistant to the Rector of St. Mary's Church, Burlington. Letters and papers will be directed accordingly.

Domestic Intelligence.

MASSACHUSETTS.—The Journals of the early Conventions of this Diocese to 1828, with the exception of the years 1786, 7, 8 and 9, have been printed, under the superintendence of a committee appointed at the last Convention. It is proposed to print those of the Convention of the Eastern Diocese in the same manner.

PENNSYLVANIA.—On the Sunday after Ascension, in the morning, at St. Mary's Church, Hamilton Village, the Bishop confirmed eleven. In the afternoon, the Bishop held a confirmation in the Floating Church of the Redeemer. On this most interesting occasion, the Rev. Dr. Upfold, of Pittsburg, preached, and the Bishop addressed the congregation in reference to the holy rite to be administered. Eight persons were confirmed, two of which were sailors and the remainder belonged to the families of seamen. The large congregation assembled, was for the most part composed of sailors. In the evening, at the Church of the Nativity, the Bishop confirmed eight persons.—*Banner of the Cross.*

The Sixteenth Anniversary of the BISHOP WHITE PRAYER BOOK SOCIETY was held in St. Andrew's Church, Philadelphia, on Whitsun Monday evening. The attendance was good considering the inclemency of the evening. Previous to the public services the Society met in the Vestry-room for the transaction of business, when the officers for the ensuing year were chosen.

Evening prayer was said by Rev. Dr. Dorr, and the lessons were read by Rev Mr. Suddards. The Annual Report was then read by Rev. Dr. Upfold—Distribution for the past year, 3105.

Receipts, 853 17.

Expenditures, 843 72.

The Annual Sermon was preached by Rev. Dr. Stevens of St. Andrew's, from Ps. 45: 13, and is highly commended.

The collection amounted to $445 55.

The services were concluded with prayer and benediction by the Bishop.—(*Abridged from the Banner.*)

MARYLAND.—In the absence of more definite information, we insert the following from the '*Commercial Advertiser.*'

Maryland Convention.—The sixty-first Convention of the Protestant Episcopal Church of the State of Maryland assembled on Wednesday morning, in St. Paul's Church, Baltimore. After appropriate religious services, Bishop Whittingham being absent through indisposition, the Rev. Dr. Wyatt was appointed president pro tem.

The annual address of the Bishop, giving an account of his Episcopal services and ministrations during the past year, was read by the Rev. Mr. Lyman. The Baltimore American gives the following summary of the document:—

During the last year there have been among the clergy of the diocese 16 removals, 1 death, and 16 additions; the present number of clergy is 110 presbyters and 7 deacons; making in all, with the Bishop, 118. The present number of candidates for holy orders is 17. Four ordinations had been held, at which 4 persons were admitted to the deaconate, and 4 to the order of priests. The number of confirmations held, was 67, at which 437 persons had received the sacred rite. The number of new churches consecrated was 5 The address states that the progress of the church during the year has been onward, but not to that degree which might be justly hoped and expected; and calls the members to renewed efforts, diligence and liberality in aiding the cause of the Church in Maryland.

At the afternoon session the election of standing committees was made the order for Thursday, at 11, A. M. A communication was received from the Bishop, nominating the Rev. Clement F. Jones to fill the vacancy in the Ecclesiastical Court of the diocese, caused by the removal of the Rev. Wm. Reese to the Diocese of Connecticut.

The convocation of the clergy of Washington and Alleghany counties, Md., held its second stated meeting on Wednesday, and Thursday, the 16th and 17th of May, in Emmanuel Parish, Alleghany county. There were present the Rev. T. B. Lyman, of St. John's Parish, and the Rev. Messrs. J. B. Kerfoot, and R. Trevett of the College of St. James, Washington county, and the Rev. Messrs. D. H. Buel, Wm. Greene, J. H. Kehler, and L. H. Johns, of Alleghany county. The convocation held meetings for business on each of these two days, at which among other proceedings the Rev. R. Trevett was appointed preacher of the convocation sermon at the next session, and the Rev. J. B. Kerfoot, substitute. Incipient steps were also taken towards the establishment of a mission within the limits of the convocation. During the two days of convocation divine service was held, and a sermon preached in Emmanuel Church morning and evening. On Wednesday morning the Rev. T. B. Lyman preached the convocation sermon, and the Rev. J. B. Kerfoot preached the stated sermon on Christian education. On the morning of Thursday, the feast of the Ascension, the Holy Communion was administered.

On the afternoon of Ascension Day, the Rev. D. H. Buel, rector of the parish, laid the corner-stone of St. Peter's, a new parish church of Emanuel Parish. He was assisted in this service by the other clergy of the convocation, the Rev. J. B. Kerfoot reading the proper psalms, the Rev. R. Trevett reading the lessons, the Rev. L. H. Johns announcing the metrical psalm and hymn, and the Rev T. B. Lyman delivering the address, which was very appropriate and impressive, and added not a little to the deep interest of the service. The new church thus happily begun in this parish is urgently demanded by the increase of the congregation and the rapid growth of the town.—*Banner.*

The Trinity ordination was holden in Grace Church, Elk Ridge Landing. After Morning Prayers by the Rev. W. W. Lord, and a sermon by the Rev. John B. Kerfoot, Rector of St. James's College, Joseph Newton Watson was admitted to the holy order of Deacon, on presentation by the Rev. Edward J. Stearns; and the Rev. Joseph C. Passmore, and the Rev. Alexander D. Jones, Deacons, were ordained Priests, on presentation by the Rev. Mr. Kerfoot, who, with the Rev. Mr. Stearns, united in the imposition of hands. The Bishop was assisted in the administration of the Holy Communion by the Rev. Messrs. Kerfoot and Stearns. Of the Priests ordained, Mr. Passmore is vice-Rector of the College of St. James, and Mr. Jones, assistant minister of Grace Church, Elk Ridge Landing. The Rev. Mr. Watson is to officiate as assistant minister in St. Luke's Parish, Queen Anne county. P. O. *Church Hill.*

Confirmation.—In the Patapsco Female Institute, the Diocesan school for girls, on the evening of Trinity Sunday, eleven persons, one a teacher and the rest pupils in the institution, were confirmed. Prayers were said by the Rev. William H. Clarke, Chaplain of the Institute, and the Rev. D. H. Buel, of Cumberland. The Rev. W. W. Lord read the Lessons. The Rev. J. B. Kerfoot, Rector of St. James's College, preached. The Bishop briefly addressed the candidates before and after the laying on of hands. Several others of the clergy of the Diocese were present.

TENNESSEE.—*Convention.*—The twenty-first Annual Convention of the Church in the Diocese of Tennessee commenced its session in Immanuel Church, La Grange, on Wednesday, May 2d, and closed on Saturday, the 5th. The following elections were made:

The Rev. J. T. Wheat, D. D., Secretary. The Rev. Messrs. Wheat and Tomes, and Messrs. F. B. Fogg and I. Shelby, M. D., Standing Committee. The Rev. Dr. Wheat, Dr. Page, Mr. Crane, Mr. Cressey, Lucius J. Polk, Francis B. Fogg, G. A. Henry, H. G. Smith, delegates to General Convention.

The Bishop, *ex officio*, and the Rev. Messrs. Wheat and Cressey, and Messrs. Lucius J. Polk, and Andrew J. Polk, Executive Committee of Ravenscroft Seminary.

Resolutions were passed commending Ravenscroft Seminary to the patronage and fostering of Churchmen in the Diocese and without it.

An amendment to the Constituion was proposed, requiring delegates to the Convention to be in full communion with the Church. It was rejected.

The meetings of the Convention in this Diocese have always been distinguished for unity and harmony. The present was not less so than always heretofore. The present number of clergymen belonging to the diocese, including the Bishop, is twenty-one.

On the Sunday after the close of the Convention, Mr. John Ambrose Wheelock was admitted to the holy order of Deacons.

The next Convention meets in St. Paul's Church, Franklin, on the first Wednesday in July, 1850.—*Banner.*

ALABAMA.—*Annual Convention.*—The Annual Convention of the Protestant Episcopal Church in the Diocese of Alabama, held its session in St. Paul's Church, Selma, on the 3d, 4th, and 5th inst., the Rt. Rev. the Bishop of the Diocese, presiding. The Convention was organized on Thursday morning, and immediately after its organization adjourned for Divine Service. The opening or Convention sermon, was preached by the Rev. J. A. Massey, Rector of Trinity Church, Mobile. Religious services were held morning and evening of each day during the sitting of the Body. We understand the Convention was the largest which has ever assembled in the Diocese, and its session harmonious. The parochial reports, and the annual address of the Bishop, were read on Friday morning, exhibiting the condition of the Church as one of encouraging and increasing prosperity. The labors of the Bishop and clergy, as exhibited in the Convention, for the past year, had been faithful and abundant. Each one seemed to labor faithfully in his sphere to increase the influence of the Church, and win souls to Christ. The Convention concluded its session on Saturday evening, with a vote of thanks to the citizens of Selma, for their kind courtesy and hospitality. On Sunday morning Episcopal services were held in the Presbyterian and Methodist Churches. After morning prayers in St. Paul's Church, by the Rector of the Parish, assisted in the lessons by the Rev. Mr. Lee, of St. Paul's Church, Carlowville, the Bishop preached and administered the Holy Communion to the Clergy and Laity present. We understand the Discourse was an able one upon the duty of supporting the churches and its ministry. The Rev. Mr. Morrison of St. John's Church, Montgomery, preached in the afternoon, and the Rev. Mr. Knapp of Christ Church, Mobile, in the evening. Confirmation was administered in the evening to four persons, and to a sick person on Monday morning, privately. The number of visitors, from all parts of the State, attending the religious services, was quite large. Our ordinary quiet village exhibited a scene of social liveliness never before surpassed. Our streets were filled with equipages, and the houses of our citizens with interesting ladies and gentlemen. We hear that there was a general expression of gratification and delight from every person, all bearing to their homes pleasant recollections of our town and its inhabitants. We hope the recurrence of such seasons in our village, may be frequent, and their influence upon us may be permanent. We refer our readers to the card of Bishop Cobb, published in to-day's paper, thanking our citizens for their kindness and hospitality. We hope that health and happiness may perpetually attend the Bishop, and that his life of usefulness may be protracted to a mature old age.

MISSISSIPPI.—We have received at a late hour a letter from an esteemed brother, a member of the Convention, which met at Trinity Church, Natchez, on Thursday, May 17.—Ascension Day.

The Rt. Rev. Bishop Otey presided.

The Rev. William M. Green, D.D., Professor in the University of North Carolina, Chapel Hill, was unanimously elected Bishop of the Diocese of Mississippi. This is an excellent appointment as we hear on all hands, and we may congratulate the Diocese and the Church at large on such an accession to the Episcopate.

We shall give further particulars next week.

FLORIDA.—*St. John's Church, Jacksonville, East Florida.*—The May number of the Spirit of Missions contains the April Report of this Missionary Station. The following is the action of the Vestry:

JACKSONVILLE, EAST FLORIDA, May 2d, 1849.

"*Whereas*, The Gospel has been preached at various intervals by the ministry of the Protestant Episcopal Church for the space of twenty years in this place, numbering now about seven hundred (700) inhabitants, its greatest prosperity; during which period the congregation of St. John's Church has been organized, incorporated, and received into union with the Convention of the Diocese of Florida: *Whereas*, The corner-stone of a House of Prayer was laid in 1842, and the building has progressed towards completion as the Vestry felt justified in contracting for the necessary labor: And *Whereas*, The Bishop of Georgia, in a letter of 1847, said in relation to this congregation, 'With but few communicants, and they exhausted (for indeed they have worked up to, nay, beyond their ability) by their great effort to complete their place of worship, any thing further must be done by their friends in wealthier portions of the Church;' Therefore,

"*Resolved*, That we, the Wardens and Vestrymen of St. John's Church, Jacksonville, East Florida, being of the opinion of the Bishop of Georgia, as expressed in the Preamble of this Resolution, do highly approve of the effort of our Rector to obtain assistance from our friends in wealthier portions of the Church, in finishing a suitable building for the worship of the holy name of God, which, when completed, will not cost beyond the sum of thirty-five hundred dollars; and in furnishing the same with a bell and organ.

"*Resolved*, That A. M. REED, the Treasurer of St. John's Vestry, be authorized to receive all monies contributed and donations made.

The Pastor of St. John's Congregation makes this APPEAL to the *Christian sympathy* of our friends abroad:

First, because the Providence of God has required us to make provision for the members of this Church n the United States, living in other Dioceses of our Ecclesiastical Confederation. Every winter brings persons here from various parts of this nation to enjoy the mildness of our salubrious climate; this made necessary a larger Church than would be otherwise wanted. This is illustrated by the following fact: the average attendance to April for four months was about one hundred and eight; the average attendance to October first has not been formerly half that number. When this climate becomes better known and greater accommodation, now contemplated, is made for company, its transiently resident winter population, numbering in previous years about one hundred and twenty-five, will be increased by hundreds.

Secondly, because we, while being a poor congregation, have creditably exerted ourselves; the evidence of this is the admission of the Vestry and the Bishop of Georgia. The fact is, that of the three thousand two hundred dollars already expended, about six hundred and fifty have been received out of this parish.

Thirdly, because the Diocese of Florida is poor. It can with difficulty retain the Ministry to serve it. The testimony of the last General Convention is: "Change, more than any thing else, has characterized this Diocese ever since its organization. Nine clergymen have been received from other Dioceses since the last Triennial Report, seven have been transferred, and one has died. The present number canonically resident is six, though only five are holding cures."

The Pastor of this congregation hopes to have the sympathy and encouragement of this Church in the struggle in which, for twenty years, they have been engaged. We pray that this effort made to assist St. John's Church, Jacksonville, will receive the favorable consideration of the Clergy and Laity. By doing so, they will be making a comfortable spiritual provision for "THE STRANGER" in "the time of adversity" and in "the hour of death," when far away from friends and home.

I. SWART, *Missionary of "the Board of Missions of the P. E. Church in the U. S. A."*

☞ Other Church papers are requested to copy the above.

NEW JERSEY.—*Annual Convention.*—We copy the following account of the New Jersey Convention from the Courier and Enquirer.

BURLINGTON, Friday morning, June 1.

The Protestant Episcopal Convention of this Diocese closed its stated annual meeting last night. The Convention assembled on Wednesday morning in St. Mary's Church, Burlington, and after the performance of the usual religious services was organized about one o'clock, the Bishop in the chair.

The first day was occupied in routine business for the most part, and in a long discussion of a rule of order which gave to the presiding officer unlimited authority to decide all points of order. It was proposed to amend this rule by adding the words "subject to appeal from such decision to the Convention," which was rejected.

The parochial reports were handed in, and the elections of the Standing Committee, of Delegates to the General Convention; and of Trustees to the Theological Seminary, were effected without any change, it is believed, since last year, before the adjournment in the evening.

On Thursday morning, after prayers, the Bishop read his address—full of interest for all the Churchmen of the diocese, and touching with simplicity and earnest feeling upon the severe and all-but-fatal illness of the Diocesan since the last meeting.

At the close of the address another ancient point of contention in the Diocese was brought up on the report of a Committee, to which had been referred a proposed canon asserting the right of the Convention to verify the certificates of all its delegates, clerical as well as lay.

In respect of the lay delegates their right is undisputed, but in regard to the clerical members it was insisted on the one side that the list of the Bishop, which he is required by the canon to furnish, must be received as final—while on the other it is claimed that on objection taken to the accuracy of the list, an inquiry and decision may and should be made by the Convention. There were two reports, both admitting the abstract right of the Convention to ascertain the validity of every member's claim to a seat—but the one recommended the passing of the proposed canon as declaratory of the law; the other resisted its passge as useless—conferring no authority, if the constitution does not confer it, and incapable of conferring authority, if the constitution does not.

The decision of the Convention was with the latter view, and the proposed canon was rejected.

It was now half-past six o'clock P. M., when the following resolution was offered by WM. HALSTEAD, Esq., of Trenton:

Whereas, a Bishop should be blameless, and should have a good report of those that are without, lest he fall into reproach; and, whereas, public rumor as well as newspaper publications have made serious charges against our bishop, impeaching his moral character, tending to impair his usefulness, and to bring the church of which he is a Bishop into dispute—therefore,

Resolved, That a Committee be appointed, consisting of three clergymen and three laymen, who, or a majority of them, shall make such inquiries as shall satisfy them of the innocency of the accused, or of the sufficiency or ground for presentment and trial; and that they do make report to this Convention at its present session, or at such other time as this Convention shall designate.

Previous to presenting the resolution, Mr. H. said that inasmuch as the proposition he was about to submit, nearly concerned the character of the presiding officer, he desired in courtesy to that distinguished gentleman to give him an opportunity of vacating the Chair by going into Committee of the Whole.

This being quite an unusual course in the Convention, and the Bishop indicating no wish to shrink from any duty as presiding officer, the motion was not pressed, and the resolution was presented.

M. HALSTEAD prefaced the resolution with a few remarks in calm and measured language, disclaiming any unkind feeling towards the Bishop, or any purpose other than enabling him to place formally and officially before the Diocese such explanation as he might be disposed and able to give of the charges, which in the shape of rumors, newspaper publications, and placards in our chief cities, were calculated so injuriously to affect his reputation.

An earnest debate ensued upon this resolution. It was opposed by Mr. A. GIFFORD, Judge DAYTON OGDEN, CHARLES KING, the Rev. Mr. PHILIPS, and the Rev. J. D. OGILBY, and supported by the mover, Mr. HALSTEAD.

By the two first named gentlemen it was shown that the Convention could not lawfully pass the resolution presented to them—that it was wholly uncanonical and unconstitutional; but those gentlemen, and all the others who spoke in opposition to the resolution, unreservedly declared that if charges specifying with reasonable precision the offence imputed by rumor, or any offence cognizable by the Convention, should be presented, they would oppose no obstacle to the receiving, referring and investigation of such charges, but that in no other way could the Convention lawfully reach or touch the subject.

Mr. KING spoke with great earnestness against the injustice and enormity of putting any man on his defence—and least of all such a man as Bishop Doane—upon vague rumor and what was called "newspaper publications." Mr. K. said he felt his own personal character and the calling to which the best years of his life had been devoted, concerned in rescuing newspapers—such as he undersood a newspaper should be and what the obligation and duty of the editor of such a paper were—from any fellowship with or responsibility for such papers as that which had circulated the charges referred to in the resolution—a common receptacle for all that is vile and pandering to the worst vices, passions and prejudices of our nature.

Mr. K. insisted that whereas, upon rumor or newspaper charges, the meanest criminal could not be arraigned, it was intolerable that a man of such eminent services as Bishop DOANE, of such untiring devotion to the Church, and to the cause of Education as connected with the Church, of such self-sacrificing labors, should be held up as a suspected criminal, though freely admitting that if these or any charges should be made under a responsible name, and not by anonymous slanderers—the basest at once and most cowardly of mankind—there should, and would be no hesitation in raising a committee of investigation. The gentleman who presented the resolutions did not profess to know any thing of the truth of these rumors, or newspaper publications, and in no manner makes himself responsible; and this should, of itself, determine the Convention to reject the resolution.

The meeting of this Convention was no sudden meeting, nor clandestine meeting. It was a stated annual meeting, known of all men who might desire months in advance; and its place of assembling equally well known to be at this town of Burlington, where the misdeeds which rumor imputed to the Bishop had been perpetrated.

If, then, there was truth in these rumors, how comes it that—after sitting here with open doors, with the eyes of all upon us, with the ears of all open to our discussions—no word of complaint, no charge of any sort had been made in any responsible manner, to this convention, against the Bishop? The fact that none such had been made must, Mr. K. contended, under the circumstances of the case, be regarded as outweighing entirely and discrediting the rumors upon which Mr. H. wished us to proceed.

Mr. K., after reviewing rapidly the career of Bishop DOANE in New Jersey, and his eminent success there in building up seminaries of learning and the church, called upon the Convention to stand by him, and to show by their vote this day that, how ever over-sanguine Bishop DOANE may have been in some of his anticipations, however even improvident in his expenditures—made not for personal purposes, but for great public ends—nothing had been presented or was known to the Convention which could authorize any withdrawal of confidence or support from him, or impair the trust they had—that with renewed health and God's blessing upon his neighbors, the Diocese would yet reap in the prosperous and triumphant march of the Church and the Church school the most satisfactory reward for their steady and unshaken adherence to their Diocesan.

The Rev. D. OGILBY presented with great force his views of the iniquity of the proposed proceedings; and finally, about 9 o'clock, the Bishop rose to put the question on the passage of the resolution.

When, after a few brief, touching, steadily uttered sentences upon the extraordinary and trying position in which he stood, the Bishop said, "All who are in favor of this resolution will say *Aye*"—a silence deep as death fell upon the assembly—the beating of each heart was audible—but not a word was spoken. No voluntary Aye broke this awful silence! The mover of the resolution himself was voiceless. After a due pause the Bishop again spoke—"All opposed to this resolution will say *No.*" Then went up as if with one breath and from one heart, such a negative as no one could mistake the import of. Its tone, its fervor, its sincerity, were significant even more than its unanimity. The work was done and after finishing some formal business the Convention adjourned. C. K.

Such unanimity in this important matter is most honorable to the Convention, and the account will doubtless be most interesting and gratifying to our readers and to Churchmen generally.

We are happy to learn that Bishop Whittingham is now performing Episcopal duties in this Diocese, and purposes to continue to do so during this month. He has been recently afflicted with loss of voice, which continued for several weeks, and incapacitated him for public duty. He has so far recovered however, as to be able to commence with his appointments here, as arranged by the Standing Committee after consultation with the Clergy and Parishes concerned. On application to the Secretary, we have been favored with the following list of Parishes to be visited this month, pursuant to notice given some time since to the respective Rectors. In the month of August, the Bishop will visit such parishes as may need Episcopal Services, in the counties of Saratoga, Schenectady, Fulton, Montgomery, Herkimer, Otsego, and Sullivan; and if time serve, the northern counties:—

Wednesday, June 6, A. M., Cattskill.
Thursday, June 7, A. M., Trinity, Albany, Consecration.
Evening, St. Paul's, Albany.
Friday, June 8, A. M., St. Peter's, Albany.
P. M., Lansingburgh.
Saturday, June 9, A. M., Schenectady.
Evening, Cohoes.
First Sunday after Trinity, June 10, A. M., West Troy.
P. M., Holy Cross, Troy.
Evening, St. Paul's, Troy.
St. Barnabas, Monday, June 11, A. M., Hudson.
P. M., Stockport.
Tuesday, June 12, A. M., Red Hook.
Wednesday, June 13, A. M., Lithgow.
P. M., Hitchcock's Corners.
Thursday, June 14, A. M., Beekman.
P. M., Wappinger's Creek.
Friday, June 15, A. M., Fishkill.
Evening, Fishkill Landing.
Saturday, June 16, A. M., Pleasant Valley.
Second Sunday after Trinity, June 17, A. M., Christ Church, Poughkeepsie.
P. M., Hyde Park.
Monday, June 18, P. M., Phillipstown.
Evening, Cold Spring.
Tuesday, June 19, A. M., Fallsville, (West Point.)
Wednesday, June 20, A. M., St. Philip's, New York, Ordination.
Saturday, June 23, A. M., Piermont.
St. John Baptist and Third Sunday after Trinity, June 24, A. M., St, John's, Brooklyn.
P. M., St. Simon, New York.
Evening, Good Shepherd, New York.
Monday, June 25, A. M., Church of the Intercession, N. Y., (Carmansville,) Consecration.
P. M., St. Andrew's, New York, (Harlem.)
Evening, St. Mary's, New York, (Manhattanville.)
Tuesday, June 26, A. M., Grace Church, Brooklyn Heights, Consecration.
P. M., Governor's Island.
Saturday, June 30, A. M., Westchester.
Fourth Sunday after Trinity, July 1, A. M., Holy Trinity Brooklyn, Ordination.
P. M., St. Stephen's, New York.
Evening, Holy Martyrs, New York.

By order of the Standing Committe.

Notices.

☞ The Stated Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will meet in the Sunday School Room of St. John's Chapel, in the city of New York, on Wednesday, the twenty-seventh day of June next, at six o'clock, P. M.

EDWARD Y. HIGBEE, Secretary.

New York, June 9, 1849.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday school-room of the Church of the Ascension, on Monday evening next, (11th inst.,) at half-past 7 o'clock.

THOMAS P. CUMMINGS, Rec. Sec'y.

New York, June 9, 1849.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Regular Meeting of the Board of Managers will be held on Tuesday afternoon next, the 12th inst., at 5 o'clock, at the Depository, No. 20 John street.

WILLIAM H. BELL, Secretary.

New York, June 9, 1849.

THE PROTESTANT EPISCOPAL TRACT SOCIETY.

A Regular Meeting of the Board of Trustees will be held at the Depository, on Tuesday next, the 12th inst., at 5 1-2 o'clock, P. M. D. HUBBELL HOYT, Sec'y.

New York, June 9, 1849.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. Bartholomew's Church, in the City of New York, on Wednesday, June 20th, at half-past 10 o'clock, A. M.

P. VAN PELT, Secretary.

New York, June 2. 1849.

ASSOCIATE ALUMNI.

The Annual Meeting of this Association will be held in Calvary Church in this city on Tuesday, the 26th of June inst., when the Annual Sermon will be delivered. Divine service will commence at 6 o'clock, P. M.

The meeting for business will be held on the conclusion of the services. By order, &c.,

June 2, 1849. W. WALTON, Rec. Sec'y.

Married.

In Zion Church, Rome, W. N. Y., Wednesday evening, May 23d, by the Rev. Almon Gregory, Mr. TIMOTHY NORMAN KELLOGG and Miss APPHIA LOUISA, daughter of Jeptha Matteson, Esq., both of Rome.

In this city, the 23d ult., by the Rev. Horace L. Edgar Pratt, Rector of St. Peter's Church, Perth Amboy, D. BRYAN COX, Esq., of the firm of Johnson & Cox, Troy, N. Y., to Miss MARY EMILTON, daughter of Henry Mallory, Esq., of New York.

At St. Andrew's Church, Philadelphia, on the 29th ult., by the Rev. W. B. Stevens, D.D., WILLIAM A. APPLEBY, of Spotswood, N. J., to LOUISE, daughter of Robert Perrine, Philadelphia.

Cincinnati and New Jersey papers please copy.

Died.

On Sunday, June 3d, after a brief illness, Mrs. EUNICE BUMSTEAD, widow of the late William Bumstead, in the 83d year of her age. "Blessed are the dead who die in the Lord, even so saith the Spirit, for they rest from their labors."

Acknowledgments.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN, NEW YORK.

The Treasurer acknowledges the receipt of the following sums since date of last report, 9th inst.

From a lady, by Mrs Capt Proal, 3 80; H R Marshall, 1; collections at Chapel of the Holy Comforter, for books, 8 55; do, for the mission, 18 60; Trinity ch, Southport, Ct, Rev N E Cornell, through Stanford & Swords, 15; Mrs Brush, Brooklyn, 2: Richard Sill, annual, 2; C N S Rowland, 2; C R A Routh, 2; F R Routh, 2; S D Routh, 2; H De Bar Routh, 2; J S Rogers, 2; Miss C Rogers, 2; Miss F M Rogers, 2; S A Remsen, 2; Henry Rogers, 2; Mrs A J, 1; ship Silas Holmes, from box, 4 45; Capt Berry, of ship Silas Holmes, 5; Wm Nelson, 5; D V M Stebbins, 5; J W Hughes, annual, two years, 4; D Perkins, 2; W W Dibble, 2; A L McDonald, 2; "A G V," 20; Trinity ch, N Y, 6 month's stipend, 300—421 40. From a lady, a jet cross set in gold. The following annual subscribers, through E H Richards—F C Gebhard Chas. J. Aldis, Henry A Smyth, Saml. H Foster, Henry B Livingston, Henry R Bogart, Miss Charlotte Le Roy, Mrs R Le Roy, Saml. D Babcock, G W Morriss, W S Wetmore, John Noble, Miss Brevoort, Wm C Rhinelander, Jacob Le Roy, Fred. Tracey, Lewis H Sandford, J H Borrowe, M D, Augustus Cleveland, Thos. Ward, M D, each 5—100; do, donations, F Schuchardt, D W Catlin, N T Carryl, Matthew Morgan, J M Blackwell, Bradish Johnson, B, each 5—35; Samuel Holmes, 2; L Holmes, 2; Mrs A M Ward, 2; Mrs R H Thirston, 2—143; F H Trowbridge, donation, 29 28; G C T Seamen, annual, 2; N T Nicholson, annual, 2—174 28.

J. DAVENPORT, Treasurer,

May 29, 1849. 10 Platt street.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt from L P, of several bundles of clothing for the benefit of the poor.

LOT JONES, 77 Second Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs. Stanford & Swords, 139 Broadway, or at his residence.

New York, May 29, 1849.

Advertisements.

VALUABLE HISTORICAL WORKS, published by D. Appleton & Co., 200 Broadway.
Mahon's History of England, 2 vols. $5.
Arnold's History of Rome, 3 vols. 7 50.
Arnold's Lectures on Modern History, 1 vol. 1 25.
Burnet's History of the N. W. Territory, 1 vol. 2 50.
Coit's History of Puritanism, 1 vol. 1.
King's History of the Argentine Republic.
Kohlrausch's History of Germany, 1 vol. 1 50.
Guizot's History of Civilization, 4 vols. 3 50.
Guizot's History of the English Revolution, 1 25.
Marham's History of England, edited by Robbins, 75c.
Michelet's History of France, 2 vols. 3 50.
Michelet's History of the Roman Republic, 1.
Michelet's History of the Peopje, 62 cts.
Napoleon, Pictorial History of, 500 cuts, 1 vol. 3.
Rowan's History of the French Revolution, 63 cts.
Taylor's Manual of Ancient and Modern History, edited by Professor Henry, 2 vols. in one, 2 50; or separately, Ancient 1 25; Modern 1 50.
Jure 9—1t

EPISCOPAL WORKS.—Published by D. Appleton & Co., 200 Broadway.
Trench's Notes on the Parables. 1 vol. 8vo. 1 75.
Palmer's Treatise on the Church. 2 vols. 8vo. 5.
Newman's Parochial Sermons. 2 vols. 8vo. 5.
Hooker's Complete Works—Notes by Keble. 2 vols. 8vo. 4.
Burnet's Exposition on the Thirty-Nine Articles. 1 vol. 2.
Pearson's Exposition on the Creed. 1 vol. 2.
Magee on Atonement and Sacrifice. 2 vols.
Maurice on the Kingdom of Christ. 1 vol. 2 50.
Burnet's History of the Reformation. 4 vols. Reduced to 6.
Wilson's Lectures on Colossians. Keduced to 75 cts.
Marshall's Notes on Episcopacy. Reduced to 1.
Manning on the Unity of the Church. Reduced to 75 cents.
Colt's Puritanism Reviewed. Reduced to 1.
Churton's History of the Early English Church. Reduced to 75 cents.
Wilson's Sacra Privata, complete. Reduced to 75 cts.
Sherlock's Practical Christian. Reduced to 75 cents.
Spincke's Manual of Devoiion. Reduced to 75 cents.
Evan's Rectory of Valehead. Reduced to 50 cents.
Taylor's Episcopacy Asserted and Maintained. Reduced to 75 cts.
Spencer's Christian Instructed. Reduced to 1.
Ogilby's Lectures on the Church. Reduced to 50 cents.
Ives's Apostles' Doctrine of Fellowship. Reduced to 50 cents.
Page's Tales of the Village. 3 vols. Reduced to 1,25.
Sutton's Learn to Live. Reduced to 75 cents.
Hook's Cross of Christ. Reduced to 50 cts.
A'Kempis's Imitation of Christ, complete. Reduced to 75 cents.
D. A. & Co. have for sale a large stock of English Theological Works at greatly reduced prices.
June 9—1t

NEW THEOLOGICAL WORKS, just imported by D. Appleton & Co., 200 Broadway—
The Apocalypse: or Book of Revelation. The original Greek text and English translation and harmony, with notes by Christopher Wordsworth, D.D. 8vo. $3.
Notes on the Various Distinctive Verities of the Church, by the Rev. R. W. Morgan. 8vo. 3 50.
The Age and Christianity, by Robert Vaughan, D.D. 12mo. 1 50.
Sermons by John Mill Chanter, A. M. 12mo. 2.
Twenty-six Village Sermons, by Rev. Chas. Kingsley, M. A. 12mo. 1 25.
Mornings among the Jesuits at Rome, by the Rev. Robt. Seymour, M. A. 8vo. 2 50.
A Memoir of the Life of Bishop Mant, by Archdeacon Berens.
The Temporal Benefits of Christianity, by Robt. Blakey, 1 vol. 8vo. 2 75.
The Christian Taught by the Church Services, edited by W. F. Hook, D.D. 2 vols. 1 50.
Elements of Instruction Concerning the Church and the Anglican Branch of it, by C. Wordsworth, D.D. 18mo. 1.
Short Meditations for every day in the year, edited by W. F. Hook, D. D. Vol. 3. Fourth Sunday after Easter to Eleventh Sunday after Trinity.
June 9—1t

NEARLY READY FOR PUBLICATION.—
1. Italian Comedies; Select Comedies, translated from the Italian of Goldoni, Giraud, and Nota. 1 vol. 12mo.
2. Class Book of Zoology; designed to afford to pupils in common schools and academies a knowledge of the elementary principles of the animal kingdom, scientifically and systematically arranged. By Prof. Jaeger. 1 vol. 12mo.
3. Practical, Short, and Direct Method of calculating the Logarithm of any given number, and the number corresponding to any given Logarithm. Discovered by Oliver Byrne, author of the "The Elements of Euclid by Colors," &c. &c. 1 vol. 12mo.
4. Story of A Genius, or Carlo Monte; a Tale, 1 vol. 18mo.
5. The Cholera, or its Cause, Prevention, and Cure. By Charles Richardson, M.D.
6. Ollendorff's Primary French Grammar. Edited by Prof. Greene of Brown University. 1. vol. 18mo.
7. Prof. Mandeville's Series of Reading Books, comprising Primary Reading Book, Second Reader, Third Reader, Fourth Reader, Fifth Reader, Course of Reading, Elements of Reading and Oratory.
8. Mother Goose's Hieroglyphics; a new juvenile, with many illustrations.
9. The Countries of Europe, described with anecdotes and numerous illustrations, by the author of "Peep of Day," &c. 1 vol. 12mo.
D. APPLETON & CO., 200 Broadway.
June 9—1t

JUST PUBLISHED, a Compilation, containing the Constitution and Canons of the P. E. Church in the United States; the Constitution and Canons of the P. E. Church in Maryland; together with other Documents interesting to Churchmen, and the Laws of Maryland relating to the duties of Clergymen and Vestries, &c. Published by order of the Convention of the P. E. Church in the Diocese of Maryland. Baltimore. Price 50 cts.

IN PRESS, TO APPEAR IN A FEW DAYS.
THE CHARGE OF THE BISHOP OF MARYLAND.
The Doctrines of this Church, and no other, to be held and taught by the minister of the Protestant Episcopal Church in the United States. A Charge, &c.
Published and for sale by
JOS. ROBINSON, Baltimore.
June 9—2t$

GEORGE A. PUTNAM, 155 Broadway, has recently issued the following important and valuable works—
Nineveh and its Remains. With an account of a visit to the Chaldean Christians of Kurdistan and the Yezidis, or Devil Worshippers, and an Inquiry into the Manners and Arts of the Ancient Assyrians. By Austen Henry Layard, Esq., D. C. L. With an Introductory Letter by Edward Robinson, D. D., author of "Biblical Researches in Palestine," &c. &c. 2 vols. 8vo. cloth. Numerous Illustrations. 4 50.
The Monasteries of the Levant. Visits to the Monasteries in the Levant. By the Hon. Robert Curzon, Jr. 1 vol. post 8vo. cloth, with 17 engravings. 1 50.
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June 9—1t

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June 9—2t

meeting of the "Ecclesiological late Cambridge Camden Society," we find the following notice in the Annual Report: "With the young and active Societies at Cambridge and in Buckinghamshire, however, several communications have been interchanged; and still more frequently with our daughter Society, the New York Ecclesiological Society. This is the place to mention that the latter body has established a magazine, entitled the *New York Ecclesiologist*, on the exact model of our own publication, and which appears to be conducted with much ability and principle."

The case of Mr. Conolly is attracting considerable comment. We find in the English Churchman an extract from the Tablet (a Roman Catholic paper,) and judging from the abusive and furious tone of the article, we should infer that the Papists in England are very much alarmed at the discussion of this case in a court of law.

The Rt. Rev. Edmund Knox, Lord Bishop of Limerick, Ardert and Aghadoe has died in his 77th year.

Some discussion had taken place in the two Houses of Parliaments respecting the Canada outbreak. Ministers had avowed their fixed determination to support Lord Elgin.

The late Lord Melbourne a Jesuit De Robe Courte. The following paragraph has appeared in the Oxford Herald, and has hitherto remained uncontradicted: "Circumstances, it is said, have come to light—and certainly the subject is exciting considerable comment, as illustrating the well-known tact and secrecy of the Order of the Jesuits—which go to prove that Lord Melbourne was a convert to Romanism, and had been privately received into that community several years previous to his death; nay, that at the time of his Premiership he was actually a member of the Roman Catholic Church! By the advice and permission, it is stated, of his Jesuit confessor, the matter was kept secret, and so well was the secrecy maintained, that up to the present time no suspicion has been entertained of the momentous change which had taken place in that statesman's mind. Whether the Order and their Church had any reason to be proud of their acquisition, supposing it was true, is a point which, by this time, the world has had a pretty fair opportunity of judging. I mention the case as communicated to me, and as generally reported, without pledging myself altogether as to its accuracy; but there is every reason to believe that Lord Melbourne was quite capable of such a transition; and it having actually taken place would explain much of the motive which doubtlessly influenced the noble Lord in giving his well known 'heavy blow and great discouragement' to Protestantism in Ireland."

The above may pass with our readers for what it is worth. It is undoubtedly a very curious statement: but the Oxford Herald is famous for making such statements when Popery is concerned, without ascertaining that they flow from authentic sources. It is very surprising however that the story, if false, has not been contradicted. Time doubtless will elucidate.

Messrs. Rivington have published an edition of Bishop Hobart's Companion to the Altar, edited by Rev. John Collingwood, M. A. Some interest necessarily attaches to this little work, as it introduces to our acquaintances one of the most popular manuals of devotion in use in our Daughter Church in America. It has gone through twenty-one editions, and it is gratifying to find that a work so widely circulated should be based on sound principles. None who use it with any intelligence can fail to learn much necessary truth. The editor appears entirely correct in stating that it cannot be charged "with extravagance, either in sentiment or doctrine."—*Guardian*

A pleasant instance of intercommunion between ourselves and the American Church, is the mutual republication of each other's books. Not only on this account, but because it is a warm and practical book, we welcome 'Bishop Hobart's Companion to the Altar,' (Rivingtons.) republished by Mr. J. Collingwood.—*Christian Remembrancer.*

The Cholera.—As there can be no doubt that this fearful disease has become an epidemic, although in the goodness of Providence its ravages have as yet been slight, we deem seasonable the publication of the following rules from the '*Churchman's Almanac*' for 1849, published under the direction of the Committee of General Literature and Education, appointed by the Society for Promoting Christian Knowledge, London.

Prevention of Cholera.—1. In all cases of Cholera instantly resort to medical aid; nor should any indisposition be neglected; for during the prevalence of this epidemic other disorders often take the form of this disease.

2. Let immediate relief be sought under disorder of the bowels especially, however slight. The invasion of Cholera may thus be readily and at once prevented.

3. Let every room be daily thrown open for the admission of fresh air; and this more particularly when the weather is dry.

4. Keep your rooms as clean and sweet as possible, not only by water cleansing, but dry scrubbing.

5. Avoid excessive fatigue and exposure to damp and cold, especially during the night.

6. Avoid cold drinks and acid liquors, especially when the body is fatigued or heated.

7. Avoid raw and unripe fruits and raw vegetables.

8. Let excess in the use of fermented liquors and tobacco be avoided, and especially avoid ardent spirits.

9. Avoid, as far as possible, a low diet, and the use of impure water in cooking, or for drink.

10. Wear sufficient dry, warm clothing and a flannel or woollen belt round the lower part of the stomach, not less than nine inches in breadth.

[This has been found serviceable in checking the tendency to bowel complaint so common during the prevalence of Cholera. The disease has, in this country, been always found to commence with a looseness in the bowels, and in this stage is very tractable. It should, however, be noticed that the looseness is frequently unattended by pain or uneasiness; and fatal delay has often occurred from the notion that Cholera must be attended with cramps. In the earlier stages here referred to there is often no griping or cramp, and it is at this period that the disease can be most easily arrested.]

11. Keep the person and clothes very clean.

12. Let every cause tending to depress the moral and physical energies be carefully avoided; avoid exposure to extremes of heat and cold.

13. Avoid crowding of persons within houses and apartments.

14. Avoid sleeping in low and damp rooms.

15. Let all bedding and clothing be daily exposed to the warmth and air.

16. Remove every impurity animal and vegetable, to a distance from the habitations, such as slaughter houses, pig sties, cess pools, &c.

17. Close all uncovered drains, and carefully and frequently cleanse them.

17. Keep your houses and the grounds around them dry.

19. Let all partitions be removed from within and without the habitation which unnecessarily impede ventilation.

20. Bury the dead in places removed from the dwellings of the living.

By the timely adoption of simple means such as these, Cholera or any other epidemic may be mitigated or prevented; so true it is that "internal sanitary arrangements and not quarantine and sanitary lines are the safeguards of nations."

We have received from Messrs. Stanford & Swords "Scenes in a Clergyman's Life," and Dr. Kip's "Double Witness of the Church," 4th edition;—from Messrs. G. P. Putnam, 'Consolatio,' by Rev. P. H. Greenleaf; and Prof. Ripley's 'Sacred Rhetoric;'—from Messrs. D. Appleton & Co., 'The Countries of Europe,' by the author of 'The Peep of Day,' and the "Rail Road and Steamboat Companion." From Messrs. E. Dunigan & Bro., 'Bishop Kenrick's Translation of the Four Gospels.' Also the True Catholic, Charleston Gospel Messenger, and Evergreen for June. The length of the Diocesan Intelligenee forbids our saying more this week.

A new volume of Allegories, entitled the Revellers, &c., has been received, and will shortly be published by the Sunday School Union, in the same attractive style with their other volumes.

To Correspondents.

"Catholicus" (2.) "Sigma," "The Child's Last Gift," "Sunday Evening," "I. H. H." and "N. H. H.," are received. Many thanks to "L. W.," his facts are entirely new to us. Also, to "W. H. H.," for "The Jubilee Tract."

"H. P's" ideas are very good, but the *metre* appears to us somewhat irregular.

CLERICAL CHANGES.

The Rev. Henry Stanley has been appointed Missionary at Pulaski and Mexico, Oswego co., W. N. Y., and desires his letters and papers directed to the former place.

The Rev. John A. Merrick has been transferred to the Diocese of New Jersey, as assistant to the Rector of St. Mary's Church, Burlington. Letters and papers will be directed accordingly.

Domestic Intelligence.

Massachusetts.—The Journals of the early Conventions of this Diocese to 1828, with the exception of the years 1786, 7, 8 and 9, have been printed, under the superintendence of a committee appointed at the last Convention. It is proposed to print those of the Convention of the Eastern Diocese in the same manner.

Pennsylvania.—On the Sunday after Ascension, in the morning, at St. Mary's Church, Hamilton Village, the Bishop confirmed eleven. In the afternoon, the Bishop held a confirmation in the Floating Church of the Redeemer. On this most interesting occasion, the Rev. Dr. Upfold, of Pittsburg, preached, and the Bishop addressed the congregation in reference to the holy rite to be administered. Eight persons were confirmed, two of which were sailors and the remainder belonged to the families of seamen. The large congregation assembled, was for the most part composed of sailors. In the evening, at the Church of the Nativity, the Bishop confirmed eight persons.—*Banner of the Cross.*

The Sixteenth Anniversary of the Bishop White Prayer Book Society was held in St. Andrew's Church, Philadelphia, on Whitsun Monday evening. The attendance was good considering the inclemency of the evening. Previous to the public services the Society met in the Vestry-room for the transaction of business, when the officers for the ensuing year were chosen.

Evening prayer was said by Rev. Dr. Dorr, and the lessons were read by Rev Mr. Suddards. The Annual Report was then read by Rev. Dr. Upfold—Distribution for the past year, 3105.

Receipts, 853 17.

Expenditures, 843 72.

The Annual Sermon was preached by Rev. Dr. Stevens of St. Andrew's, from Ps. 45: 13, and is highly commended.

The collection amounted to $445 55.

The services were concluded with prayer and benediction by the Bishop.—(*Abridged from the Banner.*)

Maryland.—In the absence of more definite information, we insert the following from the '*Commercial Advertiser.*'

Maryland Convention.—The sixty-first Convention of the Protestant Episcopal Church of the State of Maryland assembled on Wednesday morning, in St. Paul's Church, Baltimore. After appropriate religious services, Bishop Whittingham being absent through indisposition, the Rev. Dr. Wyatt was appointed president pro tem.

The annual address of the Bishop, giving an account of his Episcopal services and ministrations during the past year, was read by the Rev. Mr. Lyman. The Baltimore American gives the following summary of the document:—

During the last year there have been among the clergy of the diocese 16 removals, 1 death, and 16 additions; the present number of clergy is 110 presbyters and 7 deacons; making in all, with the Bishop, 118. The present number of candidates for holy orders is 17. Four ordinations had been held, at which 4 persons were admitted to the deaconate, and 4 to the order of priests. The number of confirmations held, was 67, at which 437 persons had received the sacred rite. The number of new churches consecrated was 5. The address states that the progress of the church during the year has been onward, but not to that degree which might be justly hoped and expected; and calls the members to renewed efforts, diligence and liberality in aiding the cause of the Church in Maryland.

At the afternoon session the election of standing committees was made the order for Thursday, at 11, A. M. A communication was received from the Bishop, nominating the Rev. Clement F. Jones to fill the vacancy in the Ecclesiastical Court of the diocese, caused by the removal of the Rev. Wm. Reese to the Diocese of Connecticut.

The convocation of the clergy of Washington and Alleghany counties, Md., held its second stated meeting on Wednesday, and Thursday, the 16th and 17th of May, in Emmanuel Parish, Alleghany county. There were present the Rev. T. B. Lyman, of St. John's Parish, and the Rev. Messrs. J. B. Kerfoot, and R. Trevett of the College of St. James, Washington county, and the Rev. Messrs. D. H. Buel, Wm. Greene, J. H. Kehler, and L. H. Johns, of Alleghany county. The convocation held meetings for business on each of these two days, at which among other proceedings the Rev. R. Trevett was appointed preacher of the convocation sermon at the next session, and the Rev. J. B. Kerfoot, substitute. Incipient steps were also taken towards the establishment of a mission within the limits of the convocation. During the two days of convocation divine service was held, and a sermon preached in Emmanuel Church morning and evening. On Wednesday morning the Rev. T. B. Lyman preached the convocation sermon, and the Rev. J. B. Kerfoot preached the stated sermon on Christian education. On the morning of Thursday, the feast of the Ascension, the Holy Communion was administered.

On the afternoon of Ascension Day, the Rev. D. H. Buel, rector of the parish, laid the corner-stone of St. Peter's, a new parish church of Emanuel Parish. He was assisted in this service by the other clergy of the convocation, the Rev. J. B. Kerfoot reading the proper psalms, the Rev. R. Trevett reading the lessons, the Rev. L. H. Johns announcing the metrical psalm and hymn, and the Rev T. B. Lyman delivering the address, which was very appropriate and impressive, and added not a little to the deep interest of the service. The new church thus happily begun in this parish is urgently demanded by the increase of the congregation and the rapid growth of the town.—*Banner.*

The Trinity ordination was holden in Grace Church, Elk Ridge Landing. After Morning Prayers by the Rev. W. W. Lord, and a sermon by the Rev. John B. Kerfoot, Rector of St. James's College, Joseph Newton Watson was admitted to the holy order of Deacon, on presentation by the Rev. Edward J. Stearns; and the Rev. Joseph C. Passmore, and the Rev. Alexander D. Jones, Deacons, were ordained Priests, on presentation by the Rev. Mr. Kerfoot, who, with the Rev. Mr. Stearns, united in the imposition of hands. The Bishop was assisted in the administration of the Holy Communion by the Rev. Messrs. Kerfoot and Stearns. Of the Priests ordained, Mr. Passmore is vice-Rector of the College of St. James, and Mr. Jones, assistant minister of Grace Church, Elk Ridge Landing. The Rev. Mr. Watson is to officiate as assistant minister in St. Luke's Parish, Queen Anne county. P. O. *Church Hill.*

Confirmation.—In the Patapsco Female Institute, the Diocesan school for girls, on the evening of Trinity Sunday, eleven persons, one a teacher and the rest pupils in the institution, were confirmed. Prayers were said by the Rev. William H. Clarke, Chaplain of the Institute, and the Rev. D. H. Buel, of Cumberland. The Rev. W. W. Lord read the Lessons. The Rev. J. B. Kerfoot, Rector of St. James's College, preached. The Bishop briefly addressed the candidates before and after the laying on of hands. Several others of the clergy of the Diocese were present.

Tennessee.—*Convention.*—The twenty-first Annual Convention of the Church in the Diocese of Tennessee commenced its session in Immanuel Church, La Grange, on Wednesday, May 2d, and closed on Saturday, the 5th. The following elections were made:

The Rev. J. T. Wheat, D. D., Secretary. The Rev. Messrs. Wheat and Tomes, and Messrs. F. B. Fogg and I. Shelby, M. D., Standing Committee. The Rev. Dr. Wheat, Dr. Page, Mr. Crane, Mr. Cressey, Lucius J. Polk, Francis B. Fogg, G. A. Henry, H. G. Smith, delegates to General Convention.

The Bishop, *ex officio*, and the Rev. Messrs. Wheat and Cressey, and Messrs. Lucius J. Polk, and Andrew J. Polk, Executive Committee of Ravenscroft Seminary.

Resolutions were passed commending Ravenscroft Seminary to the patronage and fostering of Churchmen in the Diocese and without it.

An amendment to the Constituiion was proposed, requiring delegates to the Convention to be in full communion with the Church. It was rejected.

The meetings of the Convention in this Diocese have always been distinguished for unity and harmony. The present was not less so than always heretofore. The present number of clergymen belonging to the diocese, including the Bishop, is twenty-one.

On the Sunday after the close of the Convention, Mr. John Ambrose Wheelock was admitted to the holy order of Deacons.

The next Convention meets in St. Paul's Church, Franklin, on the first Wednesday in July, 1850.—*Banner.*

Alabama.—*Annual Convention.*—The Annual Convention of the Protestant Episcopal Church in the Diocese of Alabama, held its session in St. Paul's Church, Selma, on the 3d, 4th, and 5th inst., the Rt. Rev. the Bishop of the Diocese, presiding. The Convention was organized on Thursday morning, and immediately after its organization adjourned for Divine Service. The opening or Convention sermon, was preached by the Rev. J. A. Massey, Rector of Trinity Church, Mobile. Religious services were held morning and evening of each day during the sitting of the Body. We understand the Convention was the largest which has ever assembled in the Diocese, and its session harmonious. The parochial reports, and the annual address of the Bishop, were read on Friday morning, exhibiting the condition of the Church as one of encouraging and increasing prosperity. The labors of the Bishop and clergy, as exhibited in the Convention, for the past year, had been faithful and abundant. Each one seemed to labor faithfully in his sphere to increase the influence of the Church, and win souls to Christ. The Convention concluded its session on Saturday evening, with a vote of thanks to the citizens of Selma, for their kind courtesy and hospitality. On Sunday morning Episcopal services were held in the Presbyterian and Methodist Churches. After morning prayers in St. Paul's Church, by the Rector of the Parish, assisted in the lessons by the Rev. Mr. Lee, of St. Paul's Church, Carlowville, the Bishop preached and administered the Holy Communion to the Clergy and Laity present. We understand the Discourse was an able one upon the duty of supporting the churches and its ministry. The Rev. Mr. Morrison of St. John's Church, Montgomery, preached in the afternoon, and the Rev. Mr. Knapp of Christ Church, Mobile, in the evening. Confirmation was administered in the evening to four persons, and to a sick person on Monday morning, privately. The number of visitors, from all parts of the State, attending the religious services, was quite large. Our ordinary quiet village exhibited a scene of social liveliness never before surpassed. Our streets were filled with equipages, and the houses of our citizens with interesting ladies and gentlemen. We hear that there was a general expression of gratification and delight from every person, all bearing to their homes pleasant recollections of our town and its inhabitants. We hope the recurrence of such seasons in our village, may be frequent, and their influence upon us may be permanent. We refer our readers to the card of Bishop Cobb, published in to-day's paper, thanking our citizens for their kindness and hospitality. We hope that health and happiness may perpetually attend the Bishop, and that his life of usefulness may be protracted to a mature old age.

Mississippi.—We have received at a late hour a letter from an esteemed brother, a member of the Convention, which met at Trinity Church, Natchez, on Thursday, May 17.—Ascension Day.

The Rt. Rev. Bishop Otey presided.

The Rev. William M. Green, D.D., Professor in the University of North Carolina, Chapel Hill, was unanimously elected Bishop of the Diocese of Mississippi. This is an excellent appointment as we hear on all hands, and we may congratulate the Diocese and the Church at large on such an accession to the Episcopate.

We shall give further particulars next week.

Florida.—*St. John's Church, Jacksonville, East Florida.*—The May number of the Spirit of Missions contains the April Report of this Missionary Station. The following is the action of the Vestry:

Jacksonville, East Florida, May 2d, 1849.

"*Whereas,* The Gospel has been preached at various intervals by the ministry of the Protestant Episcopal Church for the space of twenty years in this place, numbering now about seven hundred (700) inhabitants, its greatest prosperity; during which period the congregation of St. John's Church has been organized, incorporated, and received into union with the Convention of the Diocese of Florida: *Whereas,* The corner-stone of a House of Prayer was laid in 1842, and the building has progressed towards completion as the Vestry felt justified in contracting for the necessary labor: And *Whereas,* The Bishop of Georgia, in a letter of 1847, said in relation to this congregation, 'With but few communicants, and they exhausted (for indeed they have worked up to, nay, beyond their ability) by their great effort to complete their place of worship, any thing further must be done by their friends in wealthier portions of the Church;' Therefore,

"*Resolved,* That we, the Wardens and Vestrymen of St. John's Church, Jacksonville, East Florida, being of the opinion of the Bishop of Georgia, as expressed in the Preamble of this Resolution, do highly approve of the effort of our Rector to obtain assistance from our friends in wealthier portions of the Church, in finishing a suitable building for the worship of the holy name of God, which, when completed, will not cost beyond the sum of thirty-five hundred dollars; and in furnishing the same with a bell and organ.

"*Resolved,* That A. M. Reed, the Treasurer of St. John's Vestry, be authorized to receive all monies contributed and donations made.

The Pastor of St. John's Congregation makes this APPEAL to the *Christian sympathy* of our friends abroad:

First, because the Providence of God has required us to make provision for the members of this Church in the United States, living in other Dioceses of our Ecclesiastical Confederation. Every winter brings persons here from various parts of this nation to enjoy the mildness of our salubrious climate; this made necessary a larger Church than would be otherwise wanted. This is illustrated by the following fact: the average attendance to April for four months was about one hundred and eight; the average attendance to October first has not been formerly half that number. When this climate becomes better known and greater accommodation, now contemplated, is made for company, its transiently resident winter population, numbering in previous years about one hundred and twenty-five, will be increased by hundreds.

Secondly, because we, while being a poor congregation, have creditably exerted ourselves; the evidence of this is the admission of the Vestry and the Bishop of Georgia. The fact is, that of the three thousand two hundred dollars already expended, about six hundred and fifty have been received out of this parish.

Thirdly, because the Diocese of Florida is poor. It can with difficulty retain the Ministry to serve it. The testimony of the last General Convention is: "Change, more than any thing else, has characterized this Diocese ever since its organization. Nine clergymen have been received from other Dioceses since the last Triennial Report, seven have been transferred, and one has died. The present number canonically resident is six, though only five are holding cures."

The Pastor of this congregation hopes to have the sympathy and encouragement of this Church in the struggle in which, for twenty years, they have been engaged. We pray that this effort made to assist St. John's Church, Jacksonville, will receive the favorable consideration of the Clergy and Laity. By doing so, they will be making a comfortable spiritual provision for "THE STRANGER" in "the time of adversity" and in "the hour of death," when far away from friends and home.

I. Swart, *Missionary of "the Board of Missions of the P. E. Church in the U. S. A."*

☞ Other Church papers are requested to copy the above.

New Jersey.—*Annual Convention.*—We copy the following account of the New Jersey Convention from the Courier and Enquirer.

Burlington, Friday morning, June 1.

The Protestant Episcopal Convention of this Diocese closed its stated annual meeting last night. The Convention assembled on Wednesday morning in St. Mary's Church, Burlington, and after the performance of the usual religious services was organized about one o'clock, the Bishop in the chair.

The first day was occupied in routine business for the most part, and in a long discussion of a rule of order which gave to the presiding officer unlimited authority to decide all points of order. It was proposed to amend this rule by adding the words "subject to appeal from such decision to the Convention," which was rejected.

The parochial reports were handed in, and the elections of the Standing Committee, of Delegates to the General Convention; and of Trustees to the Theological Seminary, were effected without any change, it is believed, since last year, before the adjournment in the evening.

On Thursday morning, after prayers, the Bishop read his address—full of interest for all the Churchmen of the diocese, and touching with simplicity and earnest feeling upon the severe and all-but-fatal illness of the Diocesan since the last meeting.

At the close of the address another ancient point of contention in the Diocese was brought up on the report of a Committee, to which had been referred a proposed canon asserting the right of the Convention to verify the certificates of all its delegates, clerical as well as lay.

In respect of the lay delegates their right is undisputed, but in regard to the clerical members it was insisted on the one side that the list of the Bishop, which he is required by the canon to furnish, must be received as final—while on the other it is claimed that on objection taken to the accuracy of the list, an inquiry and decision may and should be made by the Convention. There were two reports, both admitting the abstract right of the Convention to ascertain the validity of every member's claim to a seat—but the one recommended the passing of the proposed canon as declaratory of the law; the other resisted its passge as useless—conferring no authority, if the constitution does not confer it, and incapable of conferring authority, if the constitution does not.

The decision of the Convention was with the latter view, and the proposed canon was rejected.

It was now half-past six o'clock P. M., when the following resolution was offered by Wm. Halstead, Esq., of Trenton:

Whereas, a Bishop should be blameless, and should have a good report of those that are without, lest he fall into reproach; and, whereas, public rumor as well as newspaper publications have made serious charges against our bishop, impeaching his moral character, tending to impair his usefulness, and to bring the church of which he is a Bishop into dispute—therefore,

Resolved, That a Committee be appointed, consisting of three clergymen and three laymen, who, or a majority of them, shall make such inquiries as shall satisfy them of the innocency of the accused, or of the sufficiency or ground for presentment and trial; and that they do make report to this Convention at its present session, or at such other time as this Convention shall designate.

Previous to presenting the resolution, Mr. H. said that inasmuch as the proposition he was about to submit, nearly concerned the character of the presiding officer, he desired in courtesy to that distinguished gentleman to give him an opportunity of vacating the Chair by going into Committee of the Whole.

This being quite an unusual course in the Convention, and the Bishop indicating no wish to shrink from any duty as presiding officer, the motion was not pressed, and the resolution was presented.

M. Halstead prefaced the resolution with a few remarks in calm and measured language, disclaiming any unkind feeling towards the Bishop, or any purpose other than enabling him to place formally and officially before the Diocese such explanation as he might be disposed and able to give of the charges, which in the shape of rumors, newspaper publications, and placards in our chief cities, were calculated so injuriously to affect his reputation.

An earnest debate ensued upon this resolution. It was opposed by Mr. A. Gifford, Judge Dayton Ogden, Charles King, the Rev. Mr. Philips, and the Rev. J. D. Ogilby, and supported by the mover, Mr. Halstead.

By the two first named gentlemen it was shown that the Convention could not lawfully pass the resolution presented to them—that it was wholly uncanonical and unconstitutional: but those gentlemen, and all the others who spoke in opposition to the resolution, unreservedly declared that if charges specifying with reasonable precision the offence imputed by rumor, or any offence cognizable by the Convention, should be presented, they would oppose no obstacle to the receiving, referring and investigation of such charges, but that in no other way could the Convention lawfully reach or touch the subject.

Mr. King spoke with great earnestness against the injustice and enormity of putting any man on his defence—and least of all such a man as Bishop Doane—upon vague rumor and what was called "newspaper publications." Mr. K. said he felt his own personal character and the calling to which the best years of his life had been devoted, concerned in rescuing newspapers—such as he undersood a newspaper should be and what the obligation and duty of the editor of such a paper were—from any fellowship with or responsibility for such papers as that which had circulated the charges referred to in the resolution—a common receptacle for all that is vile and pandering to the worst vices, passions and prejudices of our nature.

Mr. K. insisted that whereas, upon rumor or newspaper charges, the meanest criminal could not be arraigned, it was intolerable that a man of such eminent services as Bishop Doane, of such untiring devotion to the Church, and to the cause of Education as connected with the Church, of such self-sacrificing labors, should be held up as a suspected criminal, though freely admitting that if these or any charges should be made under a responsible name, and not by anonymous slanderers—the basest at once and most cowardly of mankind—there should, and would be no hesitation in raising a committee of investigation. The gentleman who presented the resolutions did not profess to know any thing of the truth of these rumors, or newspaper publications, and in no manner makes himself responsible; and this should, of itself, determine the Convention to reject the resolution.

The meeting of this Convention was no sudden meeting, nor clandestine meeting. It was a stated annual meeting, known of all men who might desire months in advance; and its place of assembling equally well known to be at this town of Burlington, where the misdeeds which rumor imputed to the Bishop had been perpetrated.

If, then, there was truth in these rumors, how comes it that—after sitting here with open doors, with the eyes of all upon us, with the ears of all open to our discussions—no word of complaint, no charge of any sort had been made in any responsible manner, to this convention, against the Bishop? The fact that none such had been made must, Mr. K. contended, under the circumstances of the case, be regarded as outweighing entirely and discrediting the rumors upon which Mr. H. wished us to proceed.

Mr. K., after reviewing rapidly the career of Bishop Doane in New Jersey, and his eminent success there in building up seminaries of learning and the church, called upon the Convention to stand by him, and to show by their vote this day that, how ever over-sanguine Bishop Doane may have been in some of his anticipations, however even improvident in his expenditures—made not for personal purposes, but for great public ends—nothing had been presented or was known to the Convention which could authorize any withdrawal of confidence or support from him, or impair the trust they had—that with renewed health and God's blessing upon his neighbors, the Diocese would yet reap in the prosperous and triumphant march of the Church and the Church school the most satisfactory reward for their steady and unshaken adherence to their Diocesan.

The Rev. D. Ogilby presented with great force his views of the iniquity of the proposed proceedings; and finally, about 9 o'clock, the Bishop rose to put the question on the passage of the resolution. When, after a few brief, touching, steadily uttered sentences upon the extraordinary and trying position in which he stood, the Bishop said, "All who are in favor of this resolution will say *Aye*"—a silence deep as death fell upon the assembly—the beating of each heart was audible—but not a word was spoken. No voluntary Aye broke this awful silence! The mover of the resolution himself was voiceless. After a due pause the Bishop again spoke—"All opposed to this resolution will say *No.*" Then went up as if with one breath and from one heart, such a negative as no one could mistake the import of. Its tone, its fervor, its sincerity, were significant even more than its unanimity. The work was done and after finishing some formal business the Convention adjourned. C. K.

Such unanimity in this important matter is most honorable to the Convention, and the account will doubtless be most interesting and gratifying to our readers and to Churchmen generally.

We are happy to learn that Bishop Whittingham is now performing Episcopal duties in this Diocese, and purposes to continue to do so during this month. He has been recently afflicted with loss of voice, which continued for several weeks, and incapacitated him for public duty. He has so far recovered however, as to be able to commence with his appointments here, as arranged by the Standing Committee after consultation with the Clergy and Parishes concerned. On application to the Secretary, we have been favored with the following list of Parishes to be visited this month, pursuant to notice given some time since to the respective Rectors. In the month of August, the Bishop will visit such parishes as may need Episcopal Services, in the counties of Saratoga, Schenectady, Fulton, Montgomery, Herkimer, Otsego, and Sullivan; and if time serve, the northern counties:—

Wednesday, June 6, A. M., Cattskill.
Thursday, June 7, A. M., Trinity, Albany, Consecration.
Evening, St. Paul's, Albany.
Friday, June 8, A. M., St. Peter's, Albany.
P. M., Lansingburgh.
Saturday, June 9, A. M., Schenectady.
Evening, Cohoes.
First Sunday after Trinity, June 10, A. M., West Troy.
P. M., Holy Cross, Troy.
Evening, St. Paul's, Troy.
St. Barnabas, Monday, June 11, A. M., Hudson.
P. M., Stockport.
Tuesday, June 12, A. M., Red Hook.
Wednesday, June 13, A. M., Lithgow.
P. M., Hitchcock's Corners.
Thursday, June 14, A. M., Beekman.
P. M., Wappinger's Creek.
Friday, June 15, A. M., Fishkill.
Evening, Fishkill Landing.
Saturday, June 16, A. M., Pleasant Valley.
Second Sunday after Trinity, June 17, A. M., Christ Church, Poughkeepsie.
P. M., Hyde Park.
Monday, June 18, P. M., Phillipstown.
Evening, Cold Spring.
Tuesday, June 19, A. M., Fallsville, (West Point.)
Wednesday, June 20, A. M., St. Philip's, New York, Ordination.
Saturday, June 23, A. M., Piermont.
St. John Baptist and Third Sunday after Trinity, June 24, A. M., St. John's, Brooklyn.
P. M., St. Simon, New York.
Evening, Good Shepherd, New York.
Monday, June 25, A. M., Church of the Intercession, N. Y., (Carmansville,) Consecration.
P. M., St. Andrew's, New York, (Harlem.)
Evening, St. Mary's, New York, (Manhattanville.)
Tuesday, June 26, A. M., Grace Church, Brooklyn Heights, Consecration.
P. M., Governor's Island.
Saturday, June 30, A. M., Westchester.
Fourth Sunday after Trinity, July 1, A. M., Holy Trinity Brooklyn, Ordination.
P. M., St. Stephen's, New York.
Evening, Holy Martyrs, New York.

By order of the Standing Committe.

Notices.

☞ The Stated Annual Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will meet in the Sunday School Room of St. John's Chapel, in the city of New York, on Wednesday, the twenty-seventh day of June next, at six o'clock, P. M.

Edward Y. Higbee, Secretary.

New York, June 9, 1849.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A regular monthly meeting of the Board of Managers of this Society will be held in the Sunday school-room of the Church of the Ascension, on Monday evening next, (11th inst.,) at half-past 7 o'clock.

Thomas P. Cummings, Rec. Sec'y.

New York, June 9, 1849.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Regular Meeting of the Board of Managers will be held on Tuesday afternoon next, the 12th inst., at 5 o'clock, at the Depository, No. 20 John street.

William H. Bell, Secretary.

New York, June 9, 1849.

THE PROTESTANT EPISCOPAL TRACT SOCIETY.

A Regular Meeting of the Board of Trustees will be held at the Depository, on Tuesday next, the 12th inst., at 5 1-2 o'clock, P. M. D. Hubbell Hoyt, Sec'y.

New York, June 9, 1849.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. Bartholomew's Church, in the City of New York, on Wednesday, June 20th, at half-past 10 o'clock, A. M.

P. Van Pelt, Secretary.

New York, June 2, 1849.

ASSOCIATE ALUMNI.

The Annual Meeting of this Association will be held in Calvary Church in this city on Tuesday, the 26th of June inst., when the Annual Sermon will be delivered. Divine service will commence at 6 o'clock, P. M.

The meeting for business will be held on the conclusion of the services. By order, &c.,

June 2, 1849. W. Walton, Rec. Sec'y.

Married.

In Zion Church, Rome, W. N. Y., Wednesday evening, May 23d, by the Rev. Almon Gregory, Mr. Timothy Norman Kellogg and Miss Apphia Louisa, daughter of Jeptha Matteson, Esq., both of Rome.

In this city, the 23d ult., by the Rev. Horace L. Edgar Pratt, Rector of St. Peter's Church, Perth Amboy, D. Bryan Cox, Esq., of the firm of Johnson & Cox, Troy, N. Y., to Miss Mary Emilton, daughter of Henry Mallory, Esq., of New York.

At St. Andrew's Church, Philadelphia, on the 29th ult., by the Rev. W. B. Stevens, D.D., William A. Appleby, of Spotswood, N. J., to Louise, daughter of Robert Perrine, Philadelphia.

Cincinnati and New Jersey papers please copy.

Died.

On Sunday, June 3d, after a brief illness, Mrs. Eunice Bumstead, widow of the late William Bumstead, in the 83d year of her age. "Blessed are the dead who die in the Lord, even so saith the Spirit, for they rest from their labors."

Acknowledgments.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN, NEW YORK.

The Treasurer acknowledges the receipt of the following sums since date of last report, 9th inst.

From a lady, by Mrs Capt Proal, 3 80; H R Marshall, 1; collections at Chapel of the Holy Comforter, for books, 8 55; do, for the mission, 18 60; Trinity ch, Southport, Ct, Rev N E Cornell, through Stanford & Swords, 15; Mrs Brush, Brooklyn, 2; Richard Sill, annual, 2; C N S Rowland, 2; C R A Routh, 2; F R Routh, 2; S D Routh, 2; H De Bar Routh, 2; J S Rogers, 2; Miss C Rogers, 2; Miss F M Rogers, 2; S A Remsen, 2; Henry Rogers, 2; Mrs A J, 1; ship Silas Holmes, from box, 4 45; Capt Berry, of ship Silas Holmes, 5; Wm Nelson, 5; D V M Stebbins, 5; J W Hughes, annual, two years, 4; D Perkins, 2; W W Dibble, 2; A L McDonald, 2; "A G V," 20; Trinity ch, N Y, 6 month's stipend, 300—421 40. From a lady, a jet cross set in gold. The following annual subscribers, through E H Richards—F C Gebhard Chas. J. Aldis, Henry A Smyth, Saml. H Foster, Henry B Livingston, Henry R Bogart, Miss Charlotte Le Roy, Mrs R Le Roy, Saml. D Babcock, G W Morriss, W S Wetmore, John Noble, Miss Brevoort, Wm C Rhinelander, Jacob Le Roy, Fred. Tracey, Lewis H Sandford, J H Borrowe, M D, Augustus Cleveland, Thos. Ward, M D, each 5—100; do, donations, F Schuchardt, D W Catlin, N T Carryl, Matthew Morgan, J M Blackwell, Bradish Johnson, B, each 5—35; Samuel Holmes, 2; L Holmes, 2; Mrs A M Ward, 2; Mrs R H Thirston, 2—143; F H Trowbridge, donation, 29 28; G C T Seamen, annual, 2; N T Nicholson, annual, 2—174 28.

J. DAVENPORT, Treasurer,

May 29, 1849. 10 Platt street.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt from L P, of several bundles of clothing for the benefit of the poor.

LOT JONES, 77 Second Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs. Stanford & Swords, 139 Broadway, or at his residence.

New York, May 29, 1849.

Advertisements.

VALUABLE HISTORICAL WORKS, published by D. Appleton & Co., 200 Broadway.
Mahon's History of England, 2 vols. $5.
Arnold's History of Rome, 3 vols. 7 50.
Arnold's Lectures on Modern History, 1 vol. 1 25.
Burnet's History of the N. W. Territory, 1 vol. 2 50.
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Rowan's History of the French Revolution, 63 cts.
Taylor's Manual of Ancient and Modern History, edited by Professor Henry, 2 vols. in one, 2 50; or separately, Ancient 1 25; Modern 1 50.
June 9—1t

EPISCOPAL WORKS.—Published by D. Appleton & Co., 200 Broadway.
Trench's Notes on the Parables. 1 vol. 8vo. 1 75.
Palmer's Treatise on the Church. 2 vols. 8vo. 5.
Newman's Parochial Sermons. 2 vols. 8vo. 5.
Hooker's Complete Works—Notes by Keble. 2 vols. 8vo. 4.
Burnet's Exposition on the Thirty-Nine Articles. 1 vol. 2.
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D. A. & Co. have for sale a large stock of English Theological Works at greatly reduced prices.
June 9—1t

NEW THEOLOGICAL WORKS, just imported by D. Appleton & Co., 200 Broadway—
The Apocalypse: or Book of Revelation. The original Greek text and English translation and harmony, with notes by Christopher Wordsworth, D.D. 8vo. $3.
Notes on the Various Distinctive Verities of the Church, by the Rev. R. W. Morgan. 8vo. 3 50.
The Age and Christianity, by Robert Vaughan, D.D. 12mo. 1 50.
Sermons by John Mill Chanter, A. M. 12mo. 2.
Twenty-six Village Sermons, by Rev. Chas. Kingsley, M. A. 12mo. 1 25.
Mornings among the Jesuits at Rome, by the Rev. Robt. Seymour, M. A. 8vo. 2 50.
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Elements of Instruction Concerning the Church and the Anglican Branch of it, by C. Wordsworth, D.D. 18mo. 1.
Short Meditations for every day in the year, edited by W. F. Hook, D. D. Vol. 3. Fourth Sunday after Easter to Eleventh Sunday after Trinity.
June 9—1t

NEARLY READY FOR PUBLICATION.—
1. Italian Comedies; Select Comedies, translated from the Italian of Goldoni, Giraud, and Nota. 1 vol. 12mo.
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June 9—1t

JUST PUBLISHED, a Compilation, containing the Constitution and Canons of the P. E. Church in the United States; the Constitution and Canons of the P. E. Church in Maryland; together with other Documents interesting to Churchmen, and the Laws of Maryland relating to the duties of Clergymen and Vestries, &c. Published by order of the Convention of the P. E. Church in the Diocese of Maryland. Baltimore. Price 50 cts.
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June 9—2t$

GEORGE A. PUTNAM, 155 Broadway, has recently issued the following important and valuable works—
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June 9—1t

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These, with many other valuable English works, for sale as cheap as American Books as above.
June 9—2t

Poetry.

From the Banner of the Cross.

Mr. Editor,—I beg leave to send you the enclosed beautiful Lyric, from the pen of one whose effusions in former days often graced the columns of the Banner. It originally appeared in a Boston paper, the editor of which was once Senior Warden of the church alluded to. By reason of its being inserted in a secular print, perhaps few of those who would be most interested in the matter have ever read the piece; and I think that its poetical merit, with the singular facts it contains, render it worthy of insertion in your paper. J. C.

Ecclesia in Favilla.

At the second conflagration of Nantucket, on the island of the same name, in July, 1846, the beautiful edifice of Trinity Church, perished in the flames. It was consumed when the raging element had completed the work of destruction elsewhere, and it had long stood as an observer of the ruin around. But "last (tho' not least" in the hearts of some) its own turn came. The Gothic turrets and the noble tower sent up their smoke to heaven, and soon all that remained of this much-loved and much-persecuted sanctuary, was—*a heap of ashes!* Singular as it may seem, it is nevertheless well attested by many, that the valuable and sweet-toned organ, when the loft which contained it fell, gave from every pipe a wild and piercing sound—a death-like shriek, which was heard at a great distance on the island.

The church can never be re-built, owing to the embarrassed state of the financial concerns of the parish; and even the old corporation has of necessity been dissolved. Truly, then, Trinity Church is no more: except, that it will ever live in the fondest remembrance of those who have worshipped at its holy altar, and who know that it was once to them indeed "the house of God and the gate of heaven." W. A. W.

Thou art no more, thy turrets fair,
The sailor seeks in vain:
His last look on the isle was there,
When gliding to the main;—
Now homeward-bound from distant land,
When nearing to his native strand,
He sees thee not again.

From street to street, the rushing flame
Illum'd the port once more,
Devouring, as it onward came,
The remnant left before:
And long amid that waste alone,
The church in solemn grandeur shone,
Above the burning shore.

But naught could save it from the blast:
The smoke and lurid glare,
With glowing embers, thick and fast,
Came on the midnight air.—
The fairest victim and the last,
Of all the conflagration vast,
Was that sweet "House of Prayer."

Of all the consecrated place,
The chancel, tower and nave,
A relic scarce the eye can trace
Within that fiery grave.
Nor as the Phœnix will it rise,
Again to greet the azure skies,
And look upon the wave.

Now silent is the organ's note,
Whose melodies divine,
At morn and eve were wont to float,
To Thee, Almighty Trine!
Far borne upon the ocean gale,
In death was heard its piercing wail,
Amid the blazing shrine.

The altar now in ashes lies,
Its rites forever done,—
The prayer, the hymn, the sacrifice,
By holy Priests begun,
Its vesper lights no more shall burn,
Nor willing footsteps to it turn,
Before the rising sun.

For all the scenes of former years,
With many a charm to me;
The festive joys, and Lenten tears,
Blest be thy memory!
But still unchanged, beyond the sky,
There is a better "house" on high,
Of immortality.

Farewell, dear Island-Church, once more,
A last farewell to thee,
The music of the ocean's roar
Thy requiem shall be,
At calm of noon, at dead of night;
The waters dark,—the billows bright;
O, shrine amid the sea!

Selected Matter.

From the Colonial Church Chronicle.

Bombay, Heathen and Christian.

Small and obscure was the origin of Bombay, offering no promise of becoming what it now is,—a large flourishing city, the capital of a powerful province. For what was its origin? Four neighboring islands, separated from each other by shallows, and inhabited by a few rude fishermen, who "kissed the hand to the moon," or offered cocoa-nuts to the sea, and bowed themselves in adoration under some one of the scattered palms which shot up among the rocks, were all that its earliest history records. Afterwards, when the intervening sands had been left dry, Brahmans came and settled themselves on the western promontory, now called Malabar Point; and for centuries the people multiplied, and idols increased, and Moomba was worshipped, and caste established order and promoted whatever of moral decency there was amongst the people, whilst it dissociated the community, and perpetuated separation between man and man. Next followed the ruthless bands of the Mahomedan, demolishing the idols, pillaging the temples, outraging the Brahmans, yet trumpeting forth in unmistakable notes the unity and spirituality of the Creator, offering brotherhood to the convert, slavery or death to the reluctant Hindoo. Mosques were now added to temples, and Peris' tombs to Deva's shrines, and Mahomedanism soon became in popular estimation, one of the many castes of India, and being that of the ruler, it was powerful and numerous, but not popular. The tax on idols and idolaters effectually prevented its ever becoming so among a people who, sordid as they are, yet cleave to their fathers' customs more firmly even than to money. Third in succession the fleets of Portugal arrived, trading, yet subduing to the sceptre of their king and the crosier of the Pope, Mahomedan and Hindoo alike. Both were to them "pagani et infideles," and impartially they were treated as enemies to "the faith." By them the fort was built, and within it the Carmelite friars erected their convent, and preached and made additions to the Church by baptism, and founded parishes. With them also came Jesuits, who built a college and taught arts and sciences. The forms of the Roman Church were extensively adopted by the people; the power of Portugal was feared; the favor of the state was coveted and obtained by the convert. The possessions of the unbeliever were seized and transferred to the convert or his European teacher; the soldiery were zealous for the faith, and ready to enforce its adoption upon the reclamant Hindoo; and the missionaries, with but little previous instruction, baptized all who sought their ministry, being no more jealous of the holiness of the Church at Bombay than they were in other parts of India. Thus churches, and convents, and schools, and a new language (for all proselytes were obliged to adopt the conqueror's tongue in speaking on subjects of religion) were added to the temples and mosques, and previously existing institutions; and a spirit for propagating the faith among the Hindoo and Mahomedan people prevailed. From all castes proselytes were gathered into the Church, and with them their numberless social and religious distinctions. New names and divisions among Christians arose, which to this day produce some of the worst evils oi caste in the Indo-Romish Church. But another revolution was now at hand. Bombay was ceded to the crown of England; but possession was not obtained without a struggle, in which the Jesuits forfeited their estates, and the new government appropriated the college at Parell as a palace for the governor, and converted the chapel into a dining hall, and its chancel to a billiard-room to this day. Idolatry and Mahomedanism were freed from tribute; toleration for the religious worship of the Portuguese had been secured by treaty; and the zealous merchants of London pushed their trade by all means, but for many a year offered no outward sign that they worshipped any God. The integrity of the merchant became known, and his word passed current as gold, but the vices of his countrymen, drunkenness and violence, became equally notorious. This, however, was not to continue unrebuked. Through the zeal and faithfulness of the Right Hon. Sir Robert Boyle, Chaplains were first sent to the factories in India: they were to minister not only to the Europeans, but were to labor for the conversion of their dependants, and were especially required to be conversant with the Portuguese tongue. The Rev. Mr. Cobb was the first Chaplain appointed to Bombay, and his memory will ever be affectionately cherished by the Christians of that distant settlement. For a time he ministered in a small room in Bombay Castle; but, with untiring energy and devout zeal, he rested not until he opened the first English Church in India, the funds for the erection of which were raised by his ceaseless exertions; and a church of such noble dimensions and solid work it is, that he was twitted, A. D. 1715 with ambitiously building a cathedral rather than a parish church; and this remonstrance proved a true prediction, for this is now the Cathedral-church of St. Thomas. With hearty zeal Mr. Cobb obtained the approval of the Bishop of London and the Archbishop of Canterbury to celebrating prayers daily in the Church, and preaching every Sunday and holiday. Having opened the Church, Mr. Cobb next addressed himself to providing for poor children of Europeans, and proposed a school for the maintenance and education of ten boys and ten girls, orphan children of members of the Church; and, to aid his benevolent design, obtained a grant of 10*l.* from the venerable Society for Promoting Christian Knowledge. This, too, has proved the seed of an enduring and prosperous institution, which at present provides maintenance and education for 200 children of each sex, all the descendants of Europeans, and most of them orphans, in the principles of the Church. Thus the blessing of God largely followed upon the appointment of the first English clergyman to Bombay.

Under the new rulers commerce increased, population of all castes and classes multiplied, and, of late years, Bombay has become the resort of traders of all nations, and the settled habitation of about 300,000 people, speaking many languages and professing many forms of faith. Nor is this all. Territories have been added, kingdoms acquired, and nations have submitted themselves to the government which presides at Bombay. The province now extends from Dharwar to the Indus, and from the sea to Assurghur. The subtility of the Brahman, and the power of the Mahomedan, and the resources of the Portuguese, have been equally unavailing—all are prostrate—the vigor and life of their governments has long been inane and spiritless—before the power which rules in Bombay, and regns supreme from Cape Comorin to the Himalaya. Thus the cluster of islets has become one; the fishing boats, a navy freighted with the commerce of an empire: and the sovereign who rules it, a stranger from a far country,—whose nation the Brahman shuns as impure and unholy; whose religion the Mahomedan hates, as materialising the godhead; and whose power all Asia agrees in thinking unrivalled. The government is now one—when will the religion be one? Will the Church become powerful as the majesty of England? Will the false system of worship yield one by one to the agencies now working for their destruction? Will the people, distressed and driven about by every wind of doctrine, and every philosophical speculation, ultimately receive "the one faith," and be gathered into "the one fold?" And if so, by what agencies? Do these now exist? or has the Church yet to begin her efforts for building up the temple of God out of the many peoples, nations, and languages who comprise the empire of British India? These inquiries need illustration and discussion; demand the thoughts and affections of all earnest minded men. If the patience of labor and steadfastness of purpose which have always distinguished the proceedings of the East India Company could be imitated by the Church in her eastern enterprise, and an interest in her work as earnest and as widely felt as that of the proprietor in India stock ——but no; wise as the children of the world are in their generations, Christians have a purer motive, a holier zeal, and a more heavenly wisdom to direct and carry on their designs, and need no earthly example.

Will the religion of Bombay become one, and by what means? Had a similar question been asked a century ago with respect to the governments of India, no political "seer" would have ventured an affirmative prediction; at any rate, none would have foretold that the throne of the Great Mogul would at this time have been held by the East India Company. Clive had not then shown the way to empire, and there was no antecedent history from which the induction could be gathered that a privileged company of merchants would attain that preeminent position in the world. A far different future would have been seen by the lights of their past history. At first, the expeditions of the merchants were, we are told, "nothing more than the enterprises of humble and fair traders," whose ambition was to rule in the *markets* rather than the *nations* of India. They were men of probity, whose dealings were characterized by more honesty, more regularity, and greater firmness than the traders of other countries, and by these qualities they won for themselves the love and confidence of the natives, who readily lent to them, A. D. 1688, the large sum of 295,312*l.* This accomplished, their integrity broke down under the presence of cupidity, that accursed thirst for gold, which at a subsequent period caused oppressions to multiply, corrupted the seat of justice, and destroyed all right principle in very many European residents in India. A conspiracy to defraud the native creditors was formed in Bombay, of which Josias Child, brother of John Child, the governor, was chief. The conspirators seized and pillaged, in a time of peace, all the vessels of the emperor Aurungzebe, but shame soon followed their sin. He landed a large force at Mahim, on the northern extremity of the island, and in a very short time reduced these dishonest men to the most abject submission. "Their chief persons," writes the historians, "went out with their hands tied, and downcast faces, to sue like criminals for their lives." Who, we may ask, could a hundred years ago, from such premises, have inferred any other than a disgraceful history?—when, it would have been argued, has success followed upon dishonor? From the past no voice came telling of a bright and glorious future. *We* now look back upon results contrary to all antecedent probability; we see territory acquired, and sovereignty gained, in spite of avowed intentions, and contrary in many instances, to the express instructions conveyed from the Honorable Court to their agents in Bombay; *we* now see the successors of the men, whose brows mantled with shame, pulling down and setting up thrones and dynasties over a wider empire than Aurungzebe ever ruled. This is not the effect of prudence, like the fruit of a skilfully devised mercantile venture, nor the accomplished object of a deep-laid policy perseveringly pursued for the last hundred years and more; still less ought it to be attributed, as some argue, to chance,—it is the doing of "the Lord of all," and "it is marvellous in our eyes." He hath exalted the "humble traders," and "set them among princes:" He hath done this not to reward their prudence, still less to promote their aggrandizement; neither is it to enrich our nation, nor to swell its pride, although these consequences have undoubtedly followed it, but to "make known His great name in all the earth."

[To be Continued.]

Advertisements.

SACRED ALLEGORIES. By the Rev. W. Adams, M. A. 1. Shadow of the Cross. 2. Distant Hills. New York: General Protestant Episcopal Sunday School Union: Daniel Dana, Jr., Agent—Depository No. 20 John Street.

The form of allegory is of all other methods perhaps the best suited to rivet attention, to delight, and to instruct. It is not only agreeable to children: the mass of readers, from capacity, from education, from habit, are not prepared to reason deeply. Talk of abstract things, and they turn a deaf ear; they yawn at the conversation; they throw aside the book, and they sleep under the sermon; but talk of their old friends, sticks, and stones, and trees; embody virtue and vice, and present them as familiar forms, and the mind is arrested. The allegories of Holy Scripture are the most simple, touching, and beautiful. The outlines are so few, yet so clear, that the eager suggestive mind hastens to fill them up. Observe the parable of the "Sower." How prominent are the several parts of the picture. The husbandman, the seed, the act of sowing, the way-side, the stones, the thorns, are clearly presented to the eye, and the instruction is comprehended. How many thousands have gathered food from the Fables of Æsop! Cunning is abstract; but let it be presented in the shape of a sly fox, with a Christmas-goose flung over his shoulders, or as a good swimmer expelling fleas to the extreme corn-cob, or as an epicure in cheese, and at the same time a lover of music, and the moral is treasured up and laid to heart. The 'Pilgrim's Progress' is an immortal work. It lies in the fore-ground of reading, and is a delight through which the educated all pass in their ascent from childhood to age. It is the most elaborate work of the kind; a parable carried out, and filled up with the exquisite art of a great master. With respect to this, the class of works which we now notice may be considered as minor allegories, although perfectly carried out and finished. They have been perhaps more read and admired than anything of the kind since the days of John Bunyan, although their best praises have not been Loud. They have been the silent tears shed in their perusal. The 'Shadow of the Cross' was the first allegory from the pen of the Rev. Mr. Adams, and its favorable reception prepared the way for that continued series which has since followed, to cheer the Christmas holidays, and to impart instruction and delight to thousands. It is written in the purest Saxon English, and filled on every page with touches of the most tender beauty. If for chastity of style alone, it is worthy of being read and admired with the finest models in the language. Alas! the author of these exquisite productions has gone whither the cross casts no 'shadow,' but the noon-tide sun shines constantly, and 'sorrow and sighing are done away.' What we have from his pen we treasure up and lay to heart. He has gone to the Eternal City, and to the 'Distant Hills,' which he has pictured so beautifully. Parents and others who wish to furnish suitable presents for the young, will find at the Depository, No. 20 John street, a selection of the choicest books, whose external embellishments accord with that which is written. The page on which these works are printed is like a little slab of Parian marble; so pure, so white, so polished; and rival the utmost luxury of the English press.—*Knickerbocker for February.*

MRS. ALDEN'S SEMINARY, For Young Ladies, Springfield, Mass.—The third Term will commence Wednesday, April 18, 1849. The Academic year is divided into three terms of fourteen weeks each. Pupils admitted at any time, although it is important that all should commence with the term.

This Institution is now permanently established as a Boarding and Day School, and has been organized on a systematic plan, combining, it is believed, all the advantages of the largest Boarding Schools, and also of private instruction in select classes.

The Principal being fully aware, from fifteen years' experience in teaching, and much observation on the subject, that our large Boarding Schools are unavoidably attended with many evils, has therefore in organizing this Institution had particular regard to the prevention of those evils, and the securing to its members, as far as possible, all the domestic and social influences of home.

The number of Boarders is limited to twelve.

The whole number, including Day Scholars, is limited to the entire Supervision, and the personal Instruction, of the Principal in all studies of English and French Literature; and the arts of Drawing, Painting, and Embroidery; thus her influence is with happy effect brought to bear directly upon the mind, morals, and manners of each Young Lady, affording thereby every facility for improvement of the *manners*, the *heart*, and mental qualifications *all of which* constitute a refined and finished Education.

The Young Ladies who are entered as boarders in the Seminary are treated in all respects as members of the family.

Maternal confidence is encouraged, and a sincere interest is felt and evinced in all that concerns their welfare as students, or as Young Ladies.

French Conversations are encouraged, and the Principal feels a pleasure in announcing that in French and in English Composition her classes excel, under her method of instruction, and pursue these studies with increased interest and success.

Education is here professed to be based on Christian Principles; and whilst no sectarian views are inculcated, habits of considerate and independent thought are encouraged, and a conscientious regard to moral and religious obligations is strictly enjoined.

The Government of the school is firm and decisive, yet mild, such restraints and discipline only are used as proper parental solicitude and affection would impose.

The Incitements are, the marked disapprobation of the Principal in cases of culpable deficiency; and her gratification, and that of parents and friends in cases of excellence; their mental culture; and chiefly the obligations of gratitude and obedience to their Creator and Redeemer.

Plan of Organization and Terms.—In this Institution there are three general classes, denominated *Primary*, *Junior*, and *Senior*, and the *Graduates' Department.*

The Primary Class is composed of the younger daughters of patrons who wish them to accompany elder sisters, and to continue through the whole course of Instruction It includes the usual studies of such classes. Charges, $8 per term of 14 weeks.

The Junior Class includes any of the common English studies, namely:—Arithmetic; Grammar; Geography; History; Chronology; Natural Philosophy; Physiology; Penmanship; Composition, &c.; $10 per term.

The Senior Class, continuation of any of the above studies if necessary, with Ancient Geography and History, Mythology; Botany; Astronomy; Chemistry; Elocution; Rhetoric; Logic; and Mathematics, $15 per term.

These classes recite in the usual method from text-books. Lectures, with liberal and extended views, and clear and practical illustrations accompany each recitation.

The whole charge for Boarding Scholars in the above classes is $50 per term, or $150 per annum.

In Music on the Piano, Guitar, Organ, or Harp, Parents can have a choice of Ladies or Gentlemen Professors at their respective charges—from twelve to twenty dollars per term of fourteen weeks.

ST. MARK'S INSTITUTE, Orange, Essex County, New Jersey. Thomas Jones Pope, Proprietor and Principal.—This Institution has been established for the reception of a very limited number of young gentlemen (6) into the family of the Proprietor, for instruction in all the branches of a polite and useful education, according to the English Academical Method.

It is situated in one of the most beautiful and healthy villages of New Jersey, only twelve miles from the City of New-York, on the line of the Morris and Essex Rail Road, and in a highly respectable neighborhood. The Premises are particularly eligible, being commodious and handsome, with some acres of land attached for the purposes of recreation. The Institute is also in the immediate vicinity of the Episcopal Church of Saint Mark.

Devoted attention will be given to the promotion of the comfort of the pupils, who will, as members of the Proprietor's family, have such regard paid to their morals and deportment as will in conjunction with their literary course, conduce to make them gentlemen and Scholars, and fit them for any station in society.

The select character of this Institution will obviate many of the evils attendant upon larger and more promiscuous establishments.

SESSIONS.

The first Session of the Institute will open on the first day of May next, and will close on the last day of September. The second Session will commence on the first day of November, and close on the last Friday in March.

All further information, references, &c., communicated *on application (post paid) to the* Proprietor, or at the office of this paper.

Orange N. J., April 28, 1849—tf

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

A. CARD.

JOHN W. PRIEST, M. A., Architect, 38 Remsen street, Brooklyn, confines his practice to Pointed Architecture, and prepares designs for Churches, with their furniture and appurtenances, Parsonages, School-houses, and Dwellings: also Sepulchral Memorials.

Particular attention paid to preparing designs with full working-drawings for timber Churches of small cost, and correct ritual arrangements.

April 28—3t

BOOKS AND STATIONERY.—Huntington and Savage, Booksellers and Stationers, 216 Pearl-st. N. Y., keep constantly for sale a very large and well selected stock of School, Classical, and Miscellaneous Books, Blank Books, and Stationery, to which they would invite the attention of Booksellers, and Merchants generally.

H. & S. publish some of the best and most saleable School Books now in use in the United States, among which are—

Burritt's Geography of the Heavens, accompanied by an Atlas; the only treatise on Astronomy now in general use, $1 25.

Mitchel's Burritt's Geography of the Heavens.—Being Burrit's Geography of the Heavens, revised and improved by Prof. O. M. Mitchel, Director of the Cincinnati Observatory, accompanied by a new Atlas, medium quarto, comprising 27 Star Charts; showing the relative magnitudes, distances, and positions of all the stars, down to the 6th magnitude, inclusive; also, the principal Nebulæ Clusters, Nebulous Stars, Double and Multiple Stars; together with the telescopic appearance of some of the most remarkable objects in the Heavens. Just published, $1 25.

Parley's Primary History of North America, comprising United States, with notices of Mexico, Canada, &c., 216 pages, 18mo. 38 cts.
" Primary History of South America and West Indies, 216 pages, 18mo. 38 cts.
" Primary History of Europe, 216 pages, 18mo. 38 cts.
" Do. Do. of Africa, in preparation.
" Do. Do. of Asia, including Bible History.

Goodrich's Ancient History, 1 vol. 12mo. 550 pp. $1 13.
" Modern History, " " " $1 18.
" Pictorial History of the United States, 80 cts
" Pictorial History of France, 80 cts.
" Pictorial History of England, 80 cts.
" Pictorial History of Greece, 80 cts.
" Pictorial History of Rome.

Peter Parley's Geography for Beginners, new edition, neatly bound in stiff covers, and illustrated with 18 maps and 150 engravings; decidedly the best and cheapest introductory Geography published in the country, 25 cents.

The National Geography, by S. G. Goodrich, illustrated by 60 colored stylographic maps, and 220 beautiful engravings, accompanied by a Globe Map, on a new plan. 1 vol. medium, 4to. new edition, 50 cts.

The best book for *Teaching* now in use—Webster's University Dictionary. This edition contains about thirteen thousand more words than Walker's large Dictionary, and few persons require a larger work than this for reference.

Webster's High School Pronouncing Dictionary. 1 vol. 12mo. New edition, revised, 75 cts.
Do. Primary School Pronouncing Dictionary. New Edition, revised. 16mo. square, 40 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd plain, 50 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd gilt, 75 cts.

The above Dictionaries are more generally used than any other kind, and as they are now from new stereotype plates, conforming to Dr. Webster's standard work, by Prof. Goodrich, the Publishers anticipate a large increase of sales.

Pinney's First Book in French, 1 vol. 18mo., 50 cts.
This book is more simple and easy for beginners than any heretofore published in the New Method, and is designed to precede Mr. Pinney's large work.
Pinney's First Book in French, with a Key, 62 cts.
The Practical French Teacher; or a new method of learning to read, write and speak the French. By Norman Pinney, A. M., 1 vol. 12mo. $1.
Key to the Practical French Teacher, 63 cts.
A Practical Grammar of the English Language. By Edward Hazen, author of the Speller and Definer, 50 cts.
A New Introduction to the Science of Algebra. By Silas Totten, A. M., President of Trinity College, Hartford. 1 vol. 12mo. $1.
Mrs. Lincoln's Botany. This work has been thoroughly revised, and improved by large additions of Southern and Western plants, and few books have a wider and more justly deserved popularity, $1 25.
Phelp's Chemistry. New Edition. 1 vol. 12mo, 75 cts.
Do. Natural Philosophy. New Edition. 1 vol. 12mo. 75 cts.
Do. Botany for Beginners. An Introduction to Mrs. Lincoln's Botany, for the Use of Common Schools, 1 vol. 18mo. 50 cts.
Do. Chemistry for Beginners; designed for Common Schools. 1 vol. 18mo. 50 cts.
Do. Natural Philosophy for Beginners. Same sizet 50 cts.
Do. Geology.
Kame's Elements of Criticism. By Abraham Mills, A. M., 1 vol. royal 12mo. $1 25.
Astronomical Maps. By H. Mattison, 16 Nos. cloth backs and rollers, with case and book, per set, $20
Astronomical Maps on heavy paper and rollers, $15
Elementary Astronomy, to accompany the Astronomical Maps. By H. Mattison. 18mo. 50 cts.
Sermons to Presbyterians. By G. T. Chapman, D. D 1 vol. imperial 12mo. $1 25.
The Book of Psalms, translated into English Verse. By the Rt. Rev. George Burgess, Bishop of the Diocese of Maine, 1 vol. 12mo. 75 cts.

☞ Academies and Schools supplied, and a liberal deduction from above prices made. Nov11

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.

West Troy, March, 1849.
George H. Swords Agent, 116 Broadway, N. Y.
m26tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

COLLEGE OF ST. JAMES, Washington Co., Maryland. The second term opens on Monday, March 5. Students may be admitted at any time into the College, or into The Grammar School; either to pursue the full Collegiate course of Classical and Scientific studies; or a partial course in a Mercantile Class, receiving special preparation for the Counting Room and general business.

Application for the admission of pupils, or for further information to be made to

JOHN B. KERFOOT, Rector &c.,
tf m2. College of St. James, P. O., Maryland.

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.

May 19.

TEACHER WANTED for a School in the upper part of the town. The School is small at present, and the salary will be moderate. But arrangements are in contemplation which may soon render it quite an object. Address, with name and reference, H. H. H., Churchman office. May 19—3t

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

MRS. ISAAC WILKINS' BOARDING SCHOOL for Young Ladies, at Westchester, Westchester county, N. Y.

Mrs. Wilkins wishes to receive a limited number of pupils into her family as boarders, where they will receive maternal care as well as every advantage of education, both plain and ornamental. Terms for board and the English branches from $150 to $175 per annum, according to the age of the pupil. References to either Rev C. D. Jackson, G. M. Wilkins, Mr. and Mrs. Costar, Mr. and Mrs. J. D. Wolf, W. C.

In New York, Prof. C. C. Moore, LL. D., Prof. Saml. Turner, D.D., Prof. Taylor Lewis, D.D., N. Y. University, Rev. Samuel Seabury, D.D. May 12—4t

MISS HATHAWAY'S SCHOOL FOR YOUNG LADIES.—at 171 Sixth Avenue—next door Blondel's Book Store. Terms of Tuition graduated according to the studies pursued. Circulars can be obtained at the School Room. Miss H. has permission to refer to various Gentlemen of Respectability, whose names are published in her circulars. March 17—tf.

SCHOOL FOR MORAL DISCIPLINE. The undersigned proposes to open a School immediately after the Christmas holidays, at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere; and he trusts that the experience he has had under the Rev. E. M. P. Wells, will insure him the confidence and patronage of the public.

Moral Education is the peculiar object of this School; to educate boys, not as if they were physically, but morally, men; men in infancy; and to teach them to act now on the same principles which they must or ought to act on in future life; to form, (or, if need be, to *re*-form,) a moral character; to treat them as possessing a soul as well as a body, a heart as well as an intellect; and as if existing not for this world, but in this world for another; not only to give power to the intellect, but to direct it; not simply to have the intellect under the control of the heart, but to bring that heart under the influence of those great moral principles which form the Government of God.

In Intellectual Education the object is to teach the pupil to think, to reason, to investigate, to discover for, and teach himself, rather than to write down on the voluminous pages of the memory the acquirements of others, without making them his own.

Physical Education is a principal subject of practical as well as theoretical attention, in food, exercise, air, bathing, the organs, and the habits. It is considered important, not simply for its effects on the body, but chiefly for its effects on the mind. Many of the vices in life arise from a neglect of Physical Education.

Exercise is taken regularly three times a day, Sundays not excepted.

Daily Bathing, in sea water, is strictly attended to.

Studies.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

The Government is moral suasion, rather than physical force. The object is to show the reason for obedience and thus lead the mind to approve of, and pursue, the good; never to indulge, but always to be kind; never to be severe, but always to be strict; to obtain unqualified obedience, by request, if possible, but always to obtain it; and, in this case, not to accomplish it by the infliction of sudden pain or fear, but by a gentler, yet longer process; the privation of play, of conversation, of familiar social intercourse with the instructors. We wish not to punish evil, but to cure it; and better yet, if possible, to prevent it. For this purpose, the boys are always with some member of the government, or one of the instructors. At study, at play, at meals, at rest, by night and by day, the boys are always with the Superintendent or a teacher.

Conditions.—Boys are received for a period of not less than six months, nor under the age of nine years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six months are to be paid. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 per quarter, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

References.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to William Bradford, Principal of School for Moral Discipline, City Point. Jan6, 1849, tf

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall street. Nett amount of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

This company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks amongst the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, and quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the cities of New York and Brooklyn, worth double the amount loaned thereon, and in Stocks of the State and City of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 56 Wall Street, or of any of its agents.

TRUSTEES:

Morris Robinson,	Alfred Perr,
William J. Hyslop,	David C. Colden,
R. H. McCurdy,	John C. Thatcher,
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Stacy B. Collins,	William Barnewall,
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Gouverneur M. Wilkins,	Robert Schuyler,
John V. L. Pruyn,	Amos S. Perry,
Frederick Whittlesey,	Joseph Tuckerman,
Charles Ely,	Gideon Hawley,
John C. Cruger,	Wm. J. Bunker,
Walter Joy,	One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M. D. Physician to the Com'y.
JOS. BLUNT, Solicitor. 501 Broadway
May22—tf

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector. At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrnment, and of Mr. Jardine as the constuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, Floyd Smith.

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